November 1933



# Thousands of Mountain Children Call for Testaments

Remarkable Response Given to the Offer of a Testament for Memorizing Scripture



A Kentucky mountain school. Here is good sow the seed of the Word.

The Fund for supplying them is completely exhausted. We must not disappoint these boys and girls who have worked so faithfully to possess a Testament of their very own.

A Kentucky teacher writes: "Sixteen pupils completed the memory work. They were so enthused that they even came in at play time or stayed after school to read to me. The pupils are eagerly watching the mail for the Testaments."

Unless help comes from lovers of the Word of God we cannot longer continue responding to such calls as this.

# Many Entire Communities are Without Sunday Schools or Other Bible Instruction for the Young People

These may be quickly evangelized with the printed page through the public schools. Teachers and children are eager to receive Moody Colportage books and portions of the Bible. God is richly blessing this means of giving the Gospel to these who have been so long neg-

# Don't You Wish to Share in Such Work as This?

Fifteen Led to Christ

Last September twenty-five of my students won your Testaments. They were greatly pleased and all read them through some time ago. Not long ago a revival meeting was held at that place, and the influence of your literature and Testaments led fifteen out of the twenty-five to Christ.—N. L.

# Wonderful Response from Pupils

A few weeks ago you replied to my request for New Testaments for students who memorized certain passages of Scripture. The response and appreciation from the student body has been wonderful. Eighteen have accepted Christ publicly and much interest is still being taken. Thirty-eight more students have memorized the required selections and we would appreciate Testaments for them.—G. C. D.

# Seventeen Have Given Their Hearts to God

Monterey, Va.

Of my thirty pupils, twenty-one have memorized the Scripture material according to your requirement. I feel that your organization is doing a wonderful work. The books we ordered from you several years ago are in constant use. Many of the children have read them over and over. Of my group of children, about seventeen have already given their hearts to God. I shall be happy when the others come!—Mrs. H. McG. Monterey, Va.



What possibilities for Eternity are wrapped up in these young lives if only they can be saved now!

# Your Help is Urgently **Needed NOW**

\$1.00 will provide seven attractive Testaments or 50 special-edition Gospels of John.

\$5.00 will supply Moody books, Gospels and Testaments for an entire school and will be read by the home folks, too. Any amount larger

ī	THE BIBLE INSTITUTE COLPORTAGE ASS'N, 847 N. Wells St., Chicago
i	Yes, I want the joy of helping to plant the Word of God in the minds of Mountain children, and enclose \$
i	Name
	Box, RFD, or Street
1	P.O. State





# Moody Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; eatholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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# Vol. XXXIV

# NOVEMBER, 1933

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# Moody Institute Monthly

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# A Penny a Measure!

Another NRA is coming. Not only will wages be raised, but everything you buy will be price-fixed. "A measure of wheat for a penny, and three measures of barley for a penny!" Rev. 6:6. And if you are not "in the graft" you will be able neither to buy nor to sell! "No man might buy or sell, save he that had the mark . . . of the beast." Rev. 13:17

But thank God, you will not be here in that awful hour, if you are a child of God. For He has promised to take you out before the Great Tribulation!

But the Jews will be here! Upon them God counts to be the remnant through whom salvation will come to a hope-lost world. And that is why we are bringing now to your attention the privilege God has given you in these last days of apostasy, to evangelize Israel, to gather out those who must still complete His body ere He comes, and to prepare the rest of the nation to be the witnesses, the 144,000, in that hour of horror and desolation known as the time of Jacob's trouble.

We cannot ask you for your help. That would dishonor the Lord Who put us here. But we can place the work and its needs before you, and then leave the matter to His leading. Our work merits your every confidence. It is a program of world wide Gospel testimony to the Jews. Your fellowship in prayer and gift is always welcomed and appreciated. The Chosen People is of course sent to all contributors.

# American Board of Missions to the Jews, Inc.

Station A. Brooklyn, N. Y.

Ask for our free booklet "Jewish Mission Annuity Bonds."

to be accommodated under its roof during the period of the exposition, but this was the smaller part of the benefit. Divine service lasting thirty minutes was planned every morning after the breakfast hour, when Massey Chapel was occupied by a happy, enthusiastic congregation of worshipers representing practically every part of the United States and not a few foreign lands. The service was in daily charge of Evangelist Oscar Lowry and song conductor, George S. Schuler, who were aided a portion of the time by Drs. Charles R. Scafe and B. B. Sutcliffe, all of whom were former students of the Institute and delighted to be of service again under the roof of their Alma Mater.

Many were the expressions of gladness and gratitude heard from these guests, not more for the provision for their material comfort than the blessing received in their souls. Quite a number declared that they had received far more from the Bible meetings than from all they had seen at the Fair. The Correspondence School was a center of attraction for many and several enrollments were made. The Host's reception room was crowded at almost all hours with visitors eager to see the motion picture of the Life and Work of the Institute, and some of them planned to remain after completing their sight-seeing, to get more of the blessing of the Bible studies.

Conditions made it unadvisable for the Institute to launch out on a city-wide evangelistic campaign like the Moody meetings of the World's Fair in 1893, but the praise of its officials, teachers, students and employees goes up to God for the opportunity afforded them within the limited sphere of their own domain. In this praise the editors and staff of the Monthly very heartily join. These latter are especially appreciative of the number of new subscribers added to their list from among the visitors to the Fair, and they trust that the Monthly may never enter their doors without bringing with it a new blessing to their hearts.

Ex-Governor Smith has again spoken on this subject giving more good counsel and this time under four heads. First, he says

the plan is entitled to further trial and full co-operation, which has been our own feeling from the beginning. Second, he assures us that its projectors have no other object than the restoration of the happiness and welfare of the people, which we also believe. Third, he ministers comfort to us by the reminder that the mandate has less than two years to run and the licensing power less than a year. Fourth, he stiffens our courage by saying that we should "not take too seriously the excessive enthusiasm of some" who are administering the act. Support of the President, he thinks, "commits no one to a blanket approval of objectionable methods employed here and there in the campaign." In other words, we must try to remain a free people.

Our motive in speaking of the subject once more is to comfort the timid who continue to inquire whether NRA is "the mark of the beast," of which Christians are warned in Revelation. Such is not the case, for reasons we cannot go into just now, although as we have remarked to some, NRA may be paving the way for the

96

mark of the beast. In this last opinion we find not a little warrant in the words of Professor W. F. Ogburn, of the University of Chicago. This is the gentleman who resigned from the Consumer's Advisory Board because it would not accept his views regarding the consumer's protection under the New Deal. In a lecture on the university campus last August, he predicted the decline of democracy, and affirmed that we were focusing on an executive who represents the entire country geographically and a trend toward dictatorship. "The government that is speediest," he said, "is the one that will survive."

The "beast" of Revelation, when he appears, will represent a very speedy government indeed.

There is another professor of the University of Chicago, Maynard Kreuger, who goes further than Mr. Ogburn. On the same day the latter was

same day the latter was speaking in Chicago, he was addressing the Second Internationale, in Paris, when he declared, that "the NRA is

a far cry from the control of industry contemplated by a socialist worker's government." He favored it, however, because it gave a chance to them "to arm for the coming struggle with capitalistic bosses." And then he added, as reported, that "if labor fails to rise to this opportunity, Fascism will be the next step."

Fascism is not favored by communists like Professor Kreuger, who regard it as the last resort of capitalism. And yet as we understand prophecy, it is Fascism that will win in the end, though possibly under another name, for the reason that the superman when he appears will be a Mussolini on an international scale.

Professor Krueger says that NRA is "a sort of training camp for American labor to mobilize and instruct itself in the use of revolutionary weapons as a preliminary step to seizing power." Doubtless this is true, but if we are right, its power when seized, will only be a unit of a greater power by which it will be absorbed. Thus it appears that the logic of the two professors brings us to about the same result—a dictator in either case.

Meanwhile, let us Christian believers keep looking up and waiting for the appearing of the glory of our great God and Saviour Jesus Christ (Phil. 3:20; Tit. 2:13).

A Methodist minister in Kansas asks us to write a brief editorial against this "modern abomination," as he properly calls it, which is springing up in

Nudist various parts of our country.

Colonies He speaks of it as "sinful and demoralizing," and we know not what can be added thereto. He thinks, however, that it should be met with the word of the Spirit which is the word.

thinks, however, that it should be met with "the sword of the Spirit which is the word of God" (Eph. 6:17), but such people know nothing and care less about that.

Last Sentember the ministers of Allegan.

Last September the ministers of Allegan, Mich., were much stirred up by such a colony in their neighborhood, but we have not heard what they did about it, and as a matter of fact, we doubt if they can do anything but let it alone. The general public has been prepared for such an abomination by the popular literature that has been on the market for a long while,

and by what has been displayed on bill boards and in the newspapers and magazines, to say nothing of the beaches, theaters and movie screens, so that almost anything can now come along without awakening surprise. Alas! not only in that matter but in many another, the harvest of the earth is getting ripe for the sickle that is to be thrust into it by the Son of man (Rev. 14:14-16).

In this year when we are all working for economic recovery, the efforts of our social agencies must not be restricted. The fed-

Human
Needs
This
Winter

eral government in its relief
work is doing all it can, but
that is not nearly enough.
While thousands will go back
to work this fall, other thousands will still be unemployed

and, as Newton D. Baker says, "Some of the depression victims have been so badly shell-shocked by their experiences, that they may never be able to take their place in the working ranks again." On the shoulders of each citizen, therefore, rests a responsibility that the essential social services in his community shall be kept intact, especially the service of our hospitals, nursing groups, child care and family agencies.

Men and women in all communities with welfare services are asked by the leaders of the 1933 Mobilization to get acquainted with their local agencies, and lend their aid that nothing be left undone that should be done for the rebuilding of broken homes and lives. The headquarters of the 1933 Mobilization for Human Needs are located at 1815 Graybar Building, New York City. Mr. Baker is chairman of the organization. and an important part of it is the National Women's Committee under the leadership of Mrs. Franklin D. Roosevelt. Under this latter committee hundreds of women's crusades will be launched in cities, putting on campaigns for community chests or other federated social efforts during the fall months. When a question comes up which such a "crusader" cannot answer at once, she is under pledge to consult someone who can answer it and then carry the information back. We are glad to be able to spread the knowledge of this work.

A representative of the Bible Institute Colportage Association recently made a trip in Michigan and Wisconsin covering

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Forest ing the reforestation camps. It deeply interests us to learn that he found an opening there for Bibles and other Christian literature, and that the Colportage Association has begun

Bibles and other Christian literature, and that the Colportage Association has begun zealously to meet the need. As a matter of fact, it has already sent such literature to camps in twenty-two states, East and West and North and South. There will be those reading this editorial who will count it a joy to contribute to such a work in the Lord's name, and in the name of lost humanity, and for the good of our nation. The address of the Bible Institute Colportage Association is 843 North Wells Street, Chicago.

In this issue we have tried to fulfill our promise of last month to specialize on the subject of faith as appropriate for a thanksgiving meditation. In December, the

This and the Next Two Issues

person and work of our Lord and Saviour will be specially dwelt upon, and in January, our theme will be the Bible as the Word of God.

+ + +

Inquiries are already coming to the Moody Bible Institute as to whether Founder's Week Conference is scheduled

Founder's Week Conference in 1934

for next February usual, and we are authorized and requested to announce that such is the case. The spiritual uplift of the conference last year

cannot be forgotten. It will be just twenty years this coming February since the great International Prophetic Conference was held which had such world-wide influence and carried such world-wide blessing, and many hearts are praying that the way may be cleared for another of the same character next year. We wish it might be possible. In any event, friends are asked to make early reservations. The date is likely to be February 5-8.

+ + +

The departure out of this world unto the Father of this great preacher is an event that was expected for some time past.

He was far advanced in Death of years, nearly ninety we believe, and had suf-Dr. Haldeman fered with a serious heart ailment for a long period, though he

bravely remained at his post almost to the otherwise decreed, however, and he is now end. Some of us hoped that it might have pleased God to keep him here until our Lord returned, whose second advent he earnestly proclaimed and for whose coming he continually hoped, but His will was

Dr. Haldeman was a Baptist to the backbone, and had little patience with one who differed from him on that score, but he was also a foe to Modernism of such boldness, fertility and skill, as to command a place of leadership among evangelical men of every

His long pastorate in New York gave him an outstanding influence not only in that city but throughout the United States, and we are happy to feel that in the many books and tractates from his vigorous pen his testimony to Christ, His Church and the Bible will continue to bear fruit for generations to come.

We sympathize with the First Baptist Church of New York in its loss, but congratulate it also on the record of his almost unprecedented ministry.

+ + + The sad news of the death at East Northfield, Mass., on October 12, of D. L. Moody's elder son, came to us through the

press last month as a profound surprise. Although W. R. Moody he had been ill for some time, reports had led friends in Chicago to hope that his health

was on the upward trend. It had been

with the many loved ones who were awaiting him in the better land.

After the death of his distinguished father, the founder of the Moody Bible Institute, W. R. Moody was elected a member of its Board of Trustees, but other interests together with his residence at so long a distance from Chicago, led to the severance of his connection therewith some years

In religious journalism, Mr. Moody held a high place as editor of the Record of Christian Work, originally published by his uncle, Fleming H. Revell, and in educational work he served for years as president of the Northfield Schools founded by his father. Evangelical leaders, however, will remember him more particularly as the guiding mind and presiding officer of the General Conference for Christian Workers held every summer at East Northfield, and which was also founded by his father. That great service together with the two biographies of his father, were there nothing else, would give him an assured place in the current history of the Church.

Mr. Moody left a wife, the daughter of the well known evangelist and gospel song writer, Major Whittle, and four daughters, three of whom are married. Other relatives are a sister, the wife of Arthur Percy Fitt, who served for years as Executive Secretary of the Moody Bible Institute of Chicago, and a brother, Paul D. Moody, president of Middlebury College, Vt.

# The Remedy for Broken Hearts

A sermon by Rev. J. Stuart Holden, D.D., London, England, preached at Northfield, Mass., and reprinted from the Boston Evening Transcript

R. HOLDEN used as his text two words from the twenty-sixth verse of the Seventy-third Psalm. These were "But God" from the verse, "My flesh and my heart faileth; but God is the strength of my heart."

Like the arms of a cross the two words of the text point in opposite directions, in the past and the future, he said. They describe a visible and an invisible situation; a path which has been trodden and one still to be trod; the low achievement of man's record and the high possibilities of his redeemed life; life's utter chaos and its certain control. They point to the earth and to the kingdom of heaven.

Cure for Current Pessimism

A blight of pessimism evidently had settled on the Psalmist, Dr. Holden explained. All that he had believed about God and the world had gone from him and things were irreconcilably out of hand. He found that here wickedness pays high dividends, integrity is bankrupt, and ram-pant selfishness is triumphant. The ground was reeling beneath his feet. He felt that there was little left to live for and nothing much to hope for.

If the Psalmist were living today, said Dr. Holden, he would find history repeating itself. Nothing works so wonderfully toward curing an attitude of pessimism supreme fact of all. as the course of history, the knowledge;



Rev. J. Stuart Holden, D.D.

the same experiences. As the Psalmist wrote he recalled a conclusive memory and began to call himself a fool, which, Dr. Holden said, usually is the first evidence of dawning wisdom. He found he was committing the supreme folly of leaving God out. He was declaiming about facts and was leaving out of consideration the

The Psalmist cried out that his heart that other men have come through all of failed him, that he could no longer stand

against the things which were distressing him. Then the memory gripped him that God is, and despite his forebodings he actually went on, a fact which changed his life.

# What Makes a Great Man

The great thing about a great man, Dr. Holden said, is that he is not always right but when mistaken is ready to admit this fact and to change his mind and his course. Not that he never makes wrong conclusions, but the secret of his greatness is the fact that he is not afraid to admit and testify to his folly. "But God" forms the new axis of his life. All he subsequently becomes dates back to this point when his feet were set upon a rock and a new song sang itself in his heart.

# An Airplane Disaster

Dr. Holden illustrated a point in his sermon by reference to a recent airplane accident near his summer home in Scotland, in which three planes met disaster and two pilots never came through. At the government inquiry into the accident the surviving pilot in describing his experience said that he found himself in a great bank of cloud that descended like a pall. He was flying on too low a wing, he said, so he mounted above the clouds. There the sun was shining and it irradiated the clouds beneath. Above the cloud and in the light of the sun he got over to Men fly on too low a wing, said Dr. Holden—"But God"—the way was reached.

# Challenge to the Darkness

To encourage each other in time of attack the group of disciples proudly asserted this—"But God is faithful; he will not suffer you to be tempted. God is faithful." They certified when darkness fell upon them that God had prepared the thing He had prepared.

So from the Psalmist to the Christian pilgrim this text has been passed on from one to another. And never in man's experience was there ever a time when Christ's sore oppressed garrison needed it

more than today—"But God." People challenged the darkness, whether caused by their own sin, or by injustice, or by the hosts of evil, with this word of Christian certitude that God is near. So they go out to give light to those sitting in grosser darkness than their own and help to guide the feet that waver.

### The Conduit to the Old Castle

Dr. Holden described an old ruined castle on a rocky promontory in Scotland which in the past was the scene of many conflicts of clan with clan, but which never capitulated to those who tried to overcome it.

Only recently has the mystery been

solved of how people could live in this old fortress cut off from supplies. Now an old wooden water conduit pipe has been found which supplied fresh water from a mountain spring even when the fortress was most beleaguered. This made it possible for the garrison to hold out against surrender.

This, Dr. Holden said, constitutes a parable in life. Man has water in this—"But God." Here is the hill from which his strength comes.

"Take these words close to your heart. Go out and impart to others the words that have changed your life from gloom to glory," said Dr. Holden in closing.

# Reckon on God's Faithfulness

By Rev. Ezra S. Gerig, Portland, Ore.

HERE is a very helpful word of Scripture in Mark 11:22-24, from which we may gather encouraging thought for these trying days. It reads:

> "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

If ever there was a time in the history of our nation when this simple yet fundamental exhortation, "Have faith in God" (or as we have it in the margin of our Bibles-"have the faith of God"), needed to be given to Christian people, it is now. All around us things, people, and institutions, upon which we have been able to depend and to go for help, are giving way under the stress of the prolonged pressure of the economic chaos. The foundations of things temporal are crumbling and superstructures of human resources are collapsing. Tangible foundations are being swept away, and men and women are sinking beneath the overflowing waters of bewilderment and despair for want of faith in that which is eternal.

Even Christian people are giving way to doubt and unbelief, and are floundering in the mire of uncertainty. Many of them have either forgotten or have never known the meaning of such words of comfort as are in Psalm 46:1-3:

"God is our refuge and strength, a very present help in trouble. Therefore (because God is our refuge and strength, because He is a very present help in time of trouble) will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

# God Is What He Is, not What We Think He Is

"God is our refuge and strength." He is the Christian's very present help in trouble. He is eternally and unchangeably faithful. No matter what changes and circumstances may come, God is what He is—the unchangeable and unfailing God. He never changes. "I am Jehovah, I change not" is His own clear statement of this fact. "He abideth faithful" is the inspired record of His absolute truthfulness. "His faithfulness reaches unto all generations," declares the Psalmist.

It is in such times as these that we Christians discover whether we have been trusting God, or whether we have been trusting in things material. We are finding out whether we have had actual faith in God, or have just taken things for granted. Right now is the time to prove God's faithfulness, not when everything is lovely and things are coming our way. This economic upheaval is testing us and revealing either the genuineness of our faith in God, or the shoddiness of our mere presumption. Faith that will not stand the test of trial is not faith at all but mere presumption, for true faith rests in God; and since He never changes in any of His eternal attributes and characteristics, faith rests upon Him with equal calm and composure in time of stress and strain as in time of ease and favorable circumstances.

# Hudson Taylor's Faith

The Scripture which I quoted at the beginning was a favorite of Hudson Taylor, the founder of the China Inland Mission. I heard his son, Dr. Howard Taylor, say that his father's way of reading the twentysecond verse was as follows: "Jesus answering saith unto them, Reckon on God's faithfulness." This is actually what faith is, just reckoning on God's faithfulness. This text brought much blessing to Hudson Taylor in the early days of his noble missionary career. Upon his return from his first visit to China, he felt called of God to locate missionaries in the interior of that vast continent. Up to that time missionary effort had been largely confined to the coast

areas. During those days the Lord of the Church, Jesus Christ, seemed to say to him:

"Hudson Taylor, I am going to evangelize inland China; if you will walk with me, I will do it through you."

The great missionary pioneer reckoned on God's faithfulness. He believed God meant what He said. He engaged in his great task counting upon God to fulfill His word of promise to the very letter, and when finally his service on earth came to an end, a thousand missionaries were at work preaching the gospel in the dark interior of China. Hudson Taylor reckoned upon God's faithfulness, and the impossible became the possible and actual.

In God's Word and in the annals of the history of Christianity there are preserved for our encouragement the records of multitudes who reckoned on God's faithfulness, and they were never disappointed by so doing. God never has and never will fail those who believe that He means what He says, who will definitely count upon Him to make good His immutable word.

Joshua reckoned upon God's faithfulness and he moved along the line of God's will in his reckoning, so that when he came to the end of his career he made the remarkable assertion, "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (21:45).

This same testimony has been given by thousands of saints who have dared to take God at His word.

# How to Be Saved

To all who are listening in tonight\* who have not proved God's faithfulness in salvation from sin, my urgent appeal is that you reckon on God's faithfulness for the forgiveness of your sins and possession of everlasting life. Often people say to me, "I tried to become a Christian but failed." To become a child of God and a possessor of eternal life is not a question of trying or doing. It involves faith in what God says. And here is what He says: "He that heareth my word, and believeth on him that sent me, hath ever-

\*This was originally a radio address.

lasting life, and shall not come into judgment, but is passed from death unto life."

God declares in terms of unequivocal certainty that he who believes in Christ has, that very moment, life everlasting. Listen to John 3:36: "He that believeth on the Son hath everlasting life." That is God's Word. Will you believe that He means what He says? Trust in His Son, take Him at His naked word of promise, and life eternal is yours. Reckon on His faithfulness for eternal salvation; "He that believeth . . . . shall not come into judgment," says God. Will you tonight count upon Him to make good that promise? Receive Christ as your personal Saviour upon the strength of this immutable Word of God, and He is pledged to fulfill it.

Others say they would become Christians if they could only hold out. My friend, you can no more hold out after you are saved than you can save yourself. Both are the work of God in you. He promises to save all who will take Him at His word, and also to keep all whom He saves. In Hebrews 7:25 He declares that he is able to save for evermore-to entire completion -all who come unto God by Christ. Do you not see that it is a wicked slur on God's faithfulness to doubt either His ability or willingness to keep you after He saves you? Beloved sinner friend, take Christ tonight as your personal Saviour by a definite act of faith, and then reckon on God's faithfulness to save you now and forevermore. You will find Him absolutely true to His promise.

# How to Be Holy

Now let me offer a word of help to the Christian whose life has been marked by much defeat and failure in daily experience. Begin to reckon on God's faithfulness for victory over sin, all forms of evil, and the manifestations of the flesh. The promise of Christ to His own is, "Behold, I give you power . . . . over all the power of the enemy."

The Christian has a threefold enemy; the world around him, the flesh within him, and the Devil fighting against him. Is the world opposing you, besetting you with subtle temptations, and making it hard for you? Then you may know that you are walking in the pathway of the Saviour, for this is how the world treated Him. He declared, "In the world ye shall have tribulation." All who become Christians and who follow in the footsteps of the Saviour will find the world with its entire system arrayed against them and bitterly opposing them. But Christ adds to the foregoing Scripture this wonderful statement, "But be of good cheer, I have over-come the world." His reassuring word is, "I give you power—over all the power of the enemy." This is the promise of .This is the promise of victory over the world.

Do the sins of the flesh beset and overcome you? Then here is Christ's word of hope for you. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Where does the law of sin and death operate? In the realm of the flesh. What are its operations? How does the flesh manifest itself? Here are a few of its manifestations -anger, ill-temper, impatience, worry, jealousy, pride, evil-speaking, malice, fretfulness, unholy desires. Do you find your-



The vine shall give her fruit, The ground shall give her increase, And the heavens shall give their dew. -Zechariah 8:12

self going down in humiliating defeat be- of the indwelling Saviour by His Spirit. fore these little foes? It is these seemingly small but subtle foes that mar the life, testimony and influence of many a Christian and interrupt their communion with God. But Christ has overcome the fiesh and despoiled it on Calvary. Says Paul in Romans 8:3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.'

He continues by stating the purpose for which sin in the flesh was condemned and put to death on the Cross: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

# Assurance of Victory

Because of what Christ on the Cross did to the flesh in a substitutionary and representative sense Paul declares, "We are debtors not to the flesh, to live after the flesh" but to "mortify it through the Spirit." In Galatians 5:16 he adds, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Victory over the enemy within us-the fleshis positively assured as by faith we identify ourselves with Christ in His death and resurrection, and then reckon on the power

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed (rendered inoperative), that henceforth we should not serve sin" (Rom. 6:5, 6).

That the last sentence of verse five does not refer only to the physical resurrection at the coming of Christ is quite clear from the last sentence in the preceding verse: "Even so we also should walk in newness of life." This same fact is substantiated in Philippians 3:10 where Paul declares: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

It is very evident that these Scriptures are related to the believer's walk and life here and now. In relation to the petty sins of the flesh which we have mentioned, "we are (now) more than conquerors through him that loved us," as we reckon on His faithfulness in whom we died and rose again and who now indwells us by His Spirit. Reckon on God's faithfulness for victory over the flesh.

# Complete Deliverance

Likewise we may reckon on God's faithfulness for complete deliverance from the Devil himself. Christ "spoiled principalities and powers" (that is, the rulers of the darkness of this world—Satan and his cohorts). "He made a show of them openly, triumphing over them in himself." God in Christ overthrew Satan, and now every child of God may in the power of the Spirit wield the victory of Calvary in relation to the archenemy of mankind and overcome him "by the blood of the Lamb and the word of their testimony."

It is the priceless privilege of every believer to enjoy continuous victory over Satan on the ground of his defeat through the Cross. God's promise is, "Behold, I give you power . . . . over all the power of the enemy." Dear listener, you need not fear Satan nor longer allow him to overcome you, for God through Christ has secured for you deliverance from him and his power. Yield yourself to Christ, give Satan no foothold in your life by some unjelded thing, something unsurrendered to Christ. Having fully yielded to Christ,

now reckon on God's faithfulness to make victory over Satan a daily fact of experience. God will not fail you, for "he abideth faithful."

### God's Promises for Temporal Needs

Finally reckon on God's faithfulness to meet all your recurring temporal needs. These are days when God's saints are being tested severely along the lines of the provision of temporal necessities. Many have lost their positions. The sources of income have been cut off. No means of livelihood seems available. Some who are engaged in business are not able to make ends meet. Then Satan suggests the ageold question, "Has God forgotten to be gracious?" To all who may be sorely tried along this line let me quote a few promises given by a faithful God to His trusting children: "No good things will he withhold from them that walk upright-"Seek ve first the kingdom of God. and his righteousness; and all these things shall be added unto you." "These things" which Christ says shall be added are fully designated in the preceding verses and

cover all the needs of this present life. Here is one more promise: "My God shall supply all your needs according to his riches in glory by Christ Jesus."

Is every human channel of supply closed? Is every human resource exhausted? Have all the springs of temporal supply dried up at their human sources? Then remember the God of Elijah and the ravens, and reckon upon His faithfulness. Remember the cruse of oil and its unfailing supply, and the barrel of meal that could not be emptied by continual use. The faithful God of Elijah is your faithful God, dear Christian. Reckon on His faithfulness to supply your need, be it in your individual life, in your home, or in your business. "He is faithful that promised."

In relation to your eternal salvation; victory over your threefold enemy—the world, the flesh, and the Devil; in relation to your trial or present pressing need, remember the message of Christ to His disciples, "Reckon on God's faithfulness." "His faithfulness reacheth unto all generations."

# Faith Superior to Science

By Rev. T. Richardson Gray, Edgewood, Iowa

PROMINENT American organization recently voiced its disappointment in the Christian religion, its failure to satisfy and to make good its claims. "Therefore we turn to science," they said. A word with scientists would have saved them yet further disappointment, for they overrate science, which makes no effort at the supernatural, nor claims in the realm of spirit, wisely leaving that to religion and philosophy.

Scientists are forced to limit their research to the sphere of matter and the mechanical. The age-old quest, that of the origin of life, has ever baffled them. The query, "Does organized matter produce life, or does life organize matter?" remains a question still. In the laboratory a grain of corn is made of exactly the same component parts of matter, oxygen, nitrogen, hydrogen carbon, as are found in the natural corn, but it will not grow, it lacks life.

# Reaching the Creator

Yet a woman of Canaan, a simple Syrophenician, ignorant of the first principle of science, with no religious rights or claims, poor, distressed, excluded, triumphs over what to science is the impossible, by adhering to the ordained medium of approach and reaches the Creator of all life.

Note her manner, that of a sinner, humble, penitent, pleading no merit on her own account. "Have mercy," she cries. Is mercy so cheap that a mortal can lightly assume to approach the God of justice and bear away His blood-bought. favors apart from such a spirit of abasement? Is the lack of it an explanation to many unanswered prayers? But if it be true that God is as adamant as natural law, as is claimed by some writers, will He depart from it at

the clamor of one obscure outcast? If He be thus bound, would not such inflexible law annul His promise of intervention in human behalf? Do not miracles and innumerable mercies attest otherwise? "Have mercy," she said.

# The Silence of God

But note Jesus' attitude. "He answered her not a word."

The common experience of most, if not all of us. And we conclude that He never will answer, that His silence is as fixed as immutable law. A conclusion as discouraging to importunate prayer as to patient submission, for "the mills of God grind slowly." To expect supernatural intervention for taking liberties in over-indulgence, disobedience of known law, would cheapen recourse to divine interference. But how eloquent and meaningful that silence, attesting the seriousness of a sinner's approach to holy ground, the rarity of her faith, and the urgency of her plea. "He answered her not a word."

"Lord send her away." An additional discouragement by disciples giving force to His own silence, "She crieth after us." Indeed, a persistent, annoying "cry." Still more disheartening is Jesus' word, timed as if to reinforce that of the disciples: "I am not sent but to the lost sheep of the house of Israel," of which she was not one.

# Could Not Be Silenced

Was this meant to silence her? But this Master of spirits 'had a veiled meaning, viz., to strengthen her faith by test. And did He not comprehend also, souls of future ages who through this record would be encouraged to "pray and not faint"? Others expected the above word as final, but Christ was pleased she did not so take it.

"I am not sent"—would He depart from this mission for a side issue at the plea of an outsider? "Came and worshiped him"—prostrated herself, "Lord, help me."

Is God to be importuned, persuaded, influenced, from what are seemingly fixed purposes, by the distracting cry of a "dog"?

So Jesus taught. First, in the case of the midnight borrower of the loaves, procured only through great "importunity." And again in His account of the unjust judge who responded to the widow's plea, "because she bothered him." Thus is taught here the lesson that persistent prayer assures a final response if we "faint not," though He tarry long. "Lord, help me," she said.

# Was Not Repulsed

"Not meet to give children's bread to dogs." What a repulse was this, yet she perseveres. "Truth, Lord." It would indeed be wrong to rob "children" to feed "dogs." But even so, yet as only a dog she would accept even the "crumbs" falling from the "master's table."

Could Jesus for any mission deny so urgent a plea for only "crumbs" to one so hungry? Favored "children of the kingdom" surfeited with plenty, have you naught to spare for one who starves?

"O woman, great is thy faith." In her seeming helplessness she had accomplished what no other agencies or mediums could approach unto, viz., established contact with the divine, the very heart of God, the origin of life. Science has done much. In keeping of law there is "great reward." But the persistent prayer of faith finds God. "Thou hast hid these things from the wise and prudent and revealed them unto babes."

# Not by Fright, but by Faith

By Rev. Bernard Guy, Clovis, N. M.

ET us begin with the proposition that this day in which we are living is a great day in many respects. A great day for those who believe in a God who can accomplish things in spite of opposition. A great day for those who have been called and ordained to go and bring forth much fruit. A great day for the student of the times, past, present and future. The call to a renewed effort on the part of those who proclaim the evangel is clear, for no matter where men have turned for help they have been disappointed in not being able to discover a panacea for the world's ills. For this reason multitudes have their ears open to catch any message that may come from heaven as an interpretation of the divine will. Here is the opportunity of the Church, for undoubtedly the Church has or should have a message to fit the need. And many, indeed I suppose the majority of the evangelists and pastors, are holding faithful to their commission, preaching the gospel in love and some degree of power.

# Does the End Justify the Means?

So far so good. It is not with this group that contention can be made, but rather with that element who anxious to get a hearing at all costs, are determined to use questionable methods to attain their end. Figuratively speaking they come to their task armed not only with a Bible, which is certainly right and proper, but also with the latest event clipped from today's newspaper in which it is recorded that Dictator So-and-so has issued such-and-such an edict, thus fulfilling another startling prophecy in the Word of God.

Now I myself am a reader of newspapers, and I think with all modesty I am

the last twenty-five years has found its foretelling in Holy Writ. I have cited newspaper articles myself a few times as occasion made it possible. It can be done with profit up to a certain point, but beyond that it can be dangerous, especially in a time like this when the minds of many are in a turmoil.

# Using Mussolini

What then is the trouble with many of our pastors and evangelists? As I see it, it is that the present political, social and economic upheavals are being used as a bludgeon to drive a distraught people into a confession of Christ. Mussolini is the outstanding figure in the political world today I suppose, and I myself think he is certainly a part of that great panoramic plan which God is unfolding in his own way. But when any interpreter of the Scriptures sets himself to answer without any question whatsoever, as to who Mussolini is in that plan, I begin to shy off. Even yet, however, the real harm may not have been done, but it is done when that man goes on to intimidate his congregation into an attitude of awe and fear, because this is the beginning of the end for this age.

Take into consideration the one event for which the Church is looking, the return of our Lord. I am a part of that host anticipating a place in the going home of His people. It has been and is my privilege to witness to that truth having to do with the glorious appearing. Forbid, however, that I should use it as a bug-a-boo to stampede anyone into attempting to enter the kingdom of God.

# Not Armageddon but Calvary

What some seem to have forgotten, if able to say that much in our papers within they ever knew, is that souls are not re-

deemed by events that are yet to be, but by their faith in events that have already taken place. The ground of a sinner's acceptance before the throne of grace is not his attitude toward the coming advent, but toward the cross. God, reverently speaking, has spent Himself in providing us a way of escape, and that way was at Golgotha when He gave Himself according to the Scriptures. Woe betide that man or woman who puts the emphasis on such great events as Armageddon, the resurrection of the dead, the Rapture of the Church, and so forth, if in doing it he minimizes the atonement. Suppose Mussolini is the Antichrist, or the forerunner of the Antichrist; or suppose Russia is going to swoop down upon other nations, thus bringing about the overthrow of much that many hold precious; and suppose I accept these two statements and others akin to them, I can yet fail in my efforts to please Him who gave Himself for me.

### Shun Chicanery

Brethren, and I have in mind in particular those who stand as ambassadors of Jesus Christ, let us be above chicanery in our ministry. Let us keep in mind that God will hold us responsible for any methods we use to get sinners into fellowship with Him. Questionable methods have ever been disastrous, but never more so than now when millions are crying, not for a clubbing at the hands of the Church, but for comfort and guidance. Let us remember that even in the ministry there is no substitute for good common sense. And last of all, let us remember that the center of our hope, our message and our ministry must be Calvary.

Souls are saved by faith (in Christ), and not by fright.

# What Is Saving Faith?

By Rev. Samuel Falcão, Recife, Pernambuco, Brazil

HE Word of God teaches that salvation is obtained only through faith. This

was what the Lord Jesus Christ taught when He said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already" (John 3:17, 18). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

The same thing was taught by Paul, who said to the jailer at Philippi when he asked how to be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved,

Thou believest that there is one God; thou doest well; the devils also believe, and tremble.—James 2:19

and thy house" (Acts 16:31). And again: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

The same thing taught Peter, who wrote: You "who are kept by the power of God through faith unto salvation ready to be revealed in the last time . . . receiving the end of your faith, even the salvation of your souls" (I Pet. 1:5, 9). And the teaching of Christ, Paul and Peter is the doctrinal teaching of the whole Bible, because "without faith it is impossible to please him (God)," and "whatsoever is not of faith is

# Faith Needed Everywhere

And faith is not necessary only in religion. We need faith or confidence in all our social relations, in every manifestation of life's activity. We trust the professional ability of a physician to whom we commit our very life when we submit ourselves to a surgical operation. We trust the druggist from whom we buy a medicine and take it without any fear that it may be a poison. We trust the captain of the ship, certain that he will lead us to our destination. We trust the engineer of the train, who is only a workman, but who, we are

sure, will not bring us to disaster.

Faith is also necessary in our friendly relations. How could we consider any one our friend if we could not trust him? What kind of happiness would there be in a home where husband and wife did not trust one another?

So you see that faith is necessary everywhere. Well, this is exactly what Jesus demands from us. As we trust the physician, the druggist, the captain of the ship, and the engineer; as we trust our dear ones and friends, let us also trust, let us have faith in Jesus Christ and in His Word of salvation.

# Why Adam Fell

The cause of the human fall was lack of faith in God's Word. God said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But Satan came and said: "Ye shall not surely die." On hearing this lying statement of Satan, they ate the fruit. Why? Because they believed Satan's lie and did not believe God's truth. If they had been certain that they would die, they would not have eaten the fruit. It is plain, therefore, that they did not believe God's word. Thus they fell, and with them the whole of mankind. And now God, to restore man, demands faith in His Word. He wants to bring man back to Himself by the same way in which he fell away. He demands now what man did not have in the beginning: faith. "Faith cometh by hearing, and hearing by the word of God." Believe in the Lord Jesus Christ, therefore, and you will be saved.

But perhaps you may be saying: "But I believe. Who does not believe in God? Who does not believe in Jesus?" Yes, it is true, but even though you have that faith you do not know whether you have salvation or not. And you are offended

and horrified when you hear someone say that he is saved in Christ. But did not Jesus say that whosoever believes is saved? And, if you believe, why are you not saved? Do you believe in Jesus and not in His Word? How can you trust a person and yet not believe what he says? The truth is that you have not saving faith. I do not doubt you have a certain kind of faith, but certainly it is not saving faith, faith that saves!

# Returning to the Text

Let us read again what James wrote: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The faith you have is the common faith in the existence of God.



which all men have. Who does not believe that God exists, before the wonderful proofs of His power and wisdom in all creation? Only the fool says in his heart, "There is no God." You believe in God, but the devils also believe and tremble. The fact of your believing in the great Judge of the earth cannot bring peace to your heart. If we are sinners, and God is holy, we must tremble when we remember that He exists, as the Bible says, "It is a fearful thing to fall into the hands of the living God."

But saving faith is faith in Christ, that is, faith in a God who loved us and gave His Son to save us through His sacrifice. It is more than to believe that God exists. It is faith in a God humiliated for our salvation. It is faith in a God nailed to the cross in order that we might be saved. It is faith in a God who died in order that we might live. It is faith in the loving Jesus Christ, who said, "Come unto me, all ve that labor and are heavy laden, and I will give you rest," and "Him that cometh unto me I will in no wise cast out." It is faith in Jesus that supplicated pardon for His tormentors, saying, "Father, forgive them, for they know not what they do," and saved the repentant thief, promising him, "Verily I say unto thee, today shalt thou be with me in paradise.'

### An Individual Matter

However, it is not even enough to say, "Jesus died to save us." Salvation is individual. Every one must apply to himself the salvation that Christ wrought. It is necessary that each one may say, "Jesus died to save me." Are you able to say that? May God help you to do it this very day, because if you say boldly, "Jesus died for me," there will not be any condemnation for you, and the peace of God will fill your heart until it overflows. God grant that it may be so!

# Faith Independent of Circumstances

By Wm. Leon Brown, Chicago, Ill.

T is a pity that our faith is often so dependent on circumstances. It goes rup or down with the weather, or with our health, or with the abundance or lack of the supplies we have on hand. What we need is a faith that has its foundations resting upon the Rock of Ages, away down beneath the sand of earthly circumstances, and that lifts its summit above all clouds and storms.

Jehovah's resources were as great in the wilderness as in the rich valleys of the Nile. He could reduce the Egyptians to poverty, when previously they were surrounded by great wealth. He could bring down the haughty king of Babylon to the level of a beast, and at a later date lay low the glory of that proud city. He could satisfy the hunger of Israel in the wilderness, quench their thirst at the smitten rock, and preserve their garments from waxing old during their journey of forty years.

Our God has unlimited resources. He can neither be impoverished by giving or enriched by withholding. His promise to all who love Him is that everything is working together for their good. What more should we ask than this? Can we not, then, praise Him for our trials and trust Him even though He slay us?

When men's hearts are failing them for fear, and for looking after those things which are coming on the earth; even then, yes, in the depression when so many are permitted to suffer in the midst of abundance, even at such a time this, our faith

in God need not waver. No, we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. It matters not about outward conditions, we are to be calm within.

"Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence He hides a smiling face.

"Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head."

Christmas Gifts? Of course you plan to give them. Perhaps not as expensive as heretofore but loved ones and old friends must be remembered at Christmas time. The MOODY MONTHLY'S interesting Christmas Gift List on pages 116 and 117 will answer your problem in a most satisfactory manner. Turn to them now.

# We Walk by Faith, Not by Sight

II Corinthians 5:7

# Hope Amid Anxiety

By William Wonderly, Mountain Lake Park, Md.

"What is mankind to do, and how?"

Our statesmen ask in fear;

While on their shelves, forgotten now,

The Bible makes it clear.

They sign long treaties to release
The world from its distresses;
But they forget the Prince of Peace,
Whose law mankind transgresses.

Our Bible says that wars will cease When Christ comes back to reign; Till then the world is not at ease, But "travaileth in pain."

To us who have "the blessed hope"
There is no cause for fear;
In darkness we need not to grope—
Redemption day is near.

# "Then Look Up" Luke 21:28

By Mary M. Gamertsfelder, Kenya, East Africa It is the upward prayerful look, Though all be dark and drear, That bringeth joy and peace divine With none but Jesus near.

Yea, every good and perfect gift
Is always from above,
And comes from One who changeth not,
Our Lord of light and love,

Distress of nations is on earth— An 1 men in doubt and fear, With failing hearts, still look about For things that may appear.

Oh, why not try the upward look Of those who know the Lord, And waiting for His coming soon Are trusting in His Word!

# Be This My Faith

By Helen Miller Lehman, Santa Rosa, Calif.

Is faith so limited in me
That my eyes fail and cannot see
The hand of God that guides my ways,
Directing me through all the days?
Need I have care for daily bread,
Or fill my life with fear and dread
Of what the future holds? If birds
Which fall are known to Him, my words
Of supplication surely reach
His loving heart. And so, if each
And every cry is heard, I know
That He will answer and bestow
His gifts according to my need.
God, give me faith, to follow as You lead!

# In Everything Give Thanks

II Thessalonians 5:18

By Fred Scott Shepard, Toronto, Canada Give thanks! God's mercies manifold Most gracious and abundant are, Supplying to the mind and heart The blessings which would life enrich: Perhaps not wealth of lands or gold, Which perish often in their use, But tasks of worth to be performed, Whose final fruitage rich should be-The wish and will to love and serve, A place wherein to play one's part, That when the days have passed away, And reckoning for them be made, It will be counted quite enough, If faithfulness has marked the way, If whatsoever was the task, The Master's glory was the goal. Then thankful be, nor fear, to tread The unknown path which love directs, Assured that God will ne'er forsake, But true and constant e'er remain.

# The Gain of Losses

By Sadie Louisa Miller, Upland, Ind.

My anxious soul tonight is stirred,
Like some content yet caged bird.
I live surrounded by the wealth of pleasure:
Friends, home, delights, enjoyment without measure.
God's voice unto my soul His peace hath spoken;
Our bond of union hath remained unbroken.
Yet, when some heart-loved treasure He denies,
In agony my longing spirit cries:
"Lord, when can I attain to this—
To thank Thee for the things I miss?

My yielded heart would not rebel, He doeth all His dealings well. His watchful eye is o'er His children ever; His promised care and strength have failed me never; I know the way the Omnipotence hath planned Must far exceed that formed by man's own hand. Yet to be really glad He wills it so Seems more than I can ever feel or know. I surely cannot utter this—
A prayer of thanks for what I miss.

I wish through grace that He applies
To cease to crave what He denies;
Still, were the gaping wound so truly hidden,
That not again would tears gush forth unbidden,
His love henceforth would have no void to fill;
His peace would have no clamoring voice to still;
And I should never feel His love and power
Flooding my soul in every lonely hour.
So, if through loss I find His bliss,
I'll thank Him for the things I miss.

# What Is Your Answer?

By Preston M. Evans, Black Mountain, N. C.

HERE do you expect to spend eternity?"

This question Martin Powell directed to his roommate, Jack Montague, who was lying sprawled across

his bed day-dreaming.

Both young men, students, had spent the greater part of the day, a cold, rainy Sunday in November, in their dormitory, studying and loafing. A radio sermon to which Martin had been listening aroused a train of thought in his mind leading to the peculiar question.

"Where?" mumbled Jack, slowly rousing himself and looking toward Martin, trying to distinguish his features in the rapidly fading light. "What is this, a

ioke?

"No, Jack, I'm serious."

"Well," said Jack, "I don't know. I've often thought about the matter, and I've tried half-heartedly to learn something about it.'

"Isn't it time you made a serious effort

to know?'

"Yes, it is, Martin, but where can I get such information? Many of my friends and companions question the reality of a hereafter. Others, although they feel sure there is a future life, take great pains to avoid any discussion of the matter. And the few who will talk are apologists. They actually try to excuse themselves for having the hope of eternal life. What help can I expect from them?

The current books and periodicals I read ignore the subject. Just yesterday morning in the library while reading a paragraph here and there in a popular religious paper, my attention was drawn to one intended for contributors in which the editor listed the types of material used. Short-stories, natural history sketches, articles on inventions and scientific subjects, but no mention of eternity. Not much help

to be had there, either.

"In that magazine on the table at your elbow is a mail order publishers' advertisement. Dozens of titles of booklets are given under different headings. Under that of religion are three titles which have stuck in my memory. They are 'Necessity of Atheism,' 'Why I Reject the Idea of God,' 'Myth of the Soul.' According to the publishers these booklets are being sold by the million and are described by them as being 'the best kind of reading matter at the lowest price in the world today!'

"Maybe we are missing something by not reading these booklets," Martin suggested.

Ignoring the interruption Jack resumed. "In my notebook I have several opinions of eminent scholars on the subject of immortality, etc. Will you listen while I read two or three?"

"Yes, Jack, I'll be glad to."

"'Physiology decides definitely and categorically against individual immortality, as against any special existence of the soul. The soul does not enter the foetus like the evil spirit into persons possessed, but is a product of the development of the brain, just as muscular activity is a product of muscular development and secretion a product of glandular development.

"'Unprejudiced philosophy,'" continued Jack, "'is compelled to reject the idea of an individual immortality and of a personal continuance after death. With the decay and dissolution of its material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent. the spirit must cease to exist.'

"One authority outlines the conditions in which a man would never die, but admits such conditions necessary to immortality are not within his experience. He writes: 'Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eter-

nal knowledge.

"So much for my reading.
"In the various schools I've attended nothing on the subject of eternity was taught. The reason for that is, I understand, that state supported institutionspublic schools-are forbidden by law to include in their curriculum any course of real study on spiritual matters.
"At church," Jack went on, "the logical

place to look for help, I've heard much of character evolution, world peace, values, moral and spiritual (whatever they may be), and the like, but nothing which gave me the least clue to where I'm likely to

spend eternity."

"Jack," interrupted Martin, "suppose you listen to me now! Your tirade is beside the question. What you say about schools may be so. There are churches, however, in which all that is known of eternity is taught. As for your reading matter, it is plainly evident that you have been wading through a mass of nonsense. A few books and magazines are being published in which the question of eternity is discussed in detail. Nevertheless your experience in searching for such information is a quite common one and forces me to agree that 'the ability to read is fast becoming a handicap to the acquisition of knowledge.' Still, Jack, the question is-Do you really wish to know where you will spend eternity?"

"Yes, I do. Can you help me?"
"I can try," Martin replied, thrilled

through and through at having the opportunity to pass on to an eager listener what

he knew of the good news.

"God," he explained, "has given us a revelation of Himself and His plan for us. Not in nature, although His existence and power are readily seen there, but in His Word, where all that is necessary for us to know of His character and our relation to Him is disclosed.

"His Word, our Bible, is a record of God's dealings with man, man's utter failure, and God's plan for his redemption. It has been aptly termed 'the story of

man's complete ruin in sin and God's perfect remedy in Christ.

"The plan is centered around Christ who is the 'perfect remedy.' 'For God so loved the world (mankind), that he gave (sent down) his only begotten Son (the Lord Jesus Christ), that whosoever believeth in him should not perish (be lost), but have everlasting life.' Unless we believe God's own Word about His Son, we necessarily must spend eternity out from His presence—be eternally separated from Him. Such separation can be nothing less than hell. However, at the instant we truly believe that Christ came into the world to go to the Cross bearing our sin so that the 'justice and holiness of God might be fully satisfied,' God by His Holy Spirit shares a part of His own life (eternal life) with us in a new birth, making each of us a new creation. Does any of this make sense to you, Jack?"

"Yes, Martin, I understand that God sent His Son to be our sin-bearer and that by accepting this fact we receive a life, new to us-eternal life. But what have we

done to deserve eternal life?"

"Absolutely nothing. It is a gift of God. Nothing we could ever do would enable us to attain it alone. 'For by grace are ye saved (delivered from the wrath of God. unto everlasting life) through faith (in the Lord Jesus Christ); and that not of yourselves: it is the gift of God: not of works, lest any man should boast.' All this for the asking, Jack."

"But, Martin, if we are so undeserving, why does God offer us this salvation-this

everlasting life?"

"Because," explained Martin, "He loves us. Miserable sinners that we are-God loves us. Why? I do not know. However this I do know: When I realized how despicable, contemptible, and vile I and everything I was doing or ever had done must appear to a just and holy God, I gladly accepted His Word about His Son. From that time on I have had a desire to know more of Him. I have literally hungered and thirsted for a deeper knowledge of Him, and by prayerful study of His Word my appetite for spiritual food has been satisfied and at the same time sharpened. Many things have been revealed to me. 'Whereas I was blind, now I see.' God has placed the righteousness of Christ Jesus to my account. My sins are for-'They are remembered no more forever.' I know that I have eternal life.

"Jack, if you will only ask, He will do

as much for you."

On the succeeding Sunday afternoon, following the usual radio sermon, Martin switched off the radio, turned to his roommate and gravely asked, "Where do you intend to spend eternity, Jack?"

And Jack looking Martin straight in the eye replied, "I am not sure just where, Martin, but I'll be with my Lord and Saviour, Jesus Christ."

What is your answer?

# The Million-fold Challenge

# To the Christian Faith

By Rev. Solomon Birnbaum, Chicago, Ill.

HE sixteen million Jews living among so-called Christian nations and yet persisting in unbelief constitute an equally manifold challenge to our faith. It is a challenge which we must answer and to which we must give our most prayerful and active consideration. We must attack it at the very outset of any further advance of our faith in the world.

# The Strategy of Our Warfare

The gospel of the Lord Jesus Christ in its incessant battle for the allegiance of all mankind is called upon first to show its mettle in relation to the Jew, who, as it were, is the first obstacle across its path of world contest. The declaration of the apostle Paul in which he lays down the strategy of Christian warfare, that the gospel of the Lord Jesus Christ was the power of God to the Jew first and also to the Greek, does not refer merely to chronological order. It indeed includes that, but it has a far richer and wider meaning. It is the enunciation of a principle holding good for all time.

It is worthy of notice that the statement runs: The Jew first—then the Greek; the barbarian is not even mentioned. The religious Jew and the philosophic Greek hold as it were the key positions which must be vanquished first before the rest of the world is safe for further advance. It is false strategy to go after the stragglers and leave these two main fortresses unaccounted for in the rear." Because as soon as the barbarian is brought into contact with the unbelieving Jew or Greek, the the battle for the gospel in many cases must be fought all over again.

Jewish leadership challenges this declaration of the apostle Paul. The Jew, the rabbi say, does not need the gospel of Jesus Christ. He has a religion which is just as good, and which moreover is more suitable to his taste. He sees, therefore, no reason for exchanging it for something else. It is not the power of God to him, and he doubts whether it be also of any benefit to his cultured friend, the Greek. He does not dispute the fact that it has done a great deal of good to the backward races of mankind or the submerged dwellers of the slums-to the barbarians. However, neither the race-conscious Jew nor the philosophic Greek has, in the opinion of the rabbi, any use for the gospel.

# Mistaken Weapons

Though the Church of Christ, through the centuries, seemed to have been aware of this challenge and endeavored to answer it, it mistook the weapons of Christian warfare for those of secular powers, using the sword and bloodshed instead of the spiritual armory of the messenger of Christ, with the result that instead of de-



Rev. Solomon Birnbaum

stroying these citadels opposing the Christian faith, through its very methods, it strengthened their foundations and cemented their walls so that today they loom more formidable and impregnable than ever

We need to be reminded again and again that our strength and our weapons and our leaders are not of this world, and that our warfare is not a worldly warfare, so that we may never again commit the ancient mistakes and court certain failure. The Jew in our midst is declared by the Holy Ghost to be the first objective of the atacking forces of the kingdom of God, calling forth its first trial of strength. That gospel, or rather that demonstration of it, which is the power of God to overcome the opposition of the Jew, is the gospel that has the power and the promise of victory over the rest of its adversaries.

The gospel which has thus stood its first test, has shown its strength against the avant-guard of the opposing armies, and contains in itself the promise of further advance and conquest. In the controversy with the "Jew first," the Christian armies are tested and trained and disciplined for their further subduing of "also the Greek." The weapon which will stand the searching requirement of spiritual warfare with the Jew will be the weapon polished and powerful for the battle with the rest of the world. The Christian apologetic which succeeds to arrest, attract, and convince the Jew contains the argument and logic that will carry conviction with all the races of mankind. A knowledge of the Word of God that will stop the gainsaying of the Jew is an instrument in the hand of the Christian soldier that will conquer the world for Christ. A personality that will inspire and impress the Jew as the manifest presence of God among men, is the kind of personality that will be the invincible messenger of the Messiah to all the peoples of the world. In short, the gospel that will conquer and win the Jew is the power of God that will also win the Greek and overcome the world.

# The Churches That Prosper

Churches in which the Jew has found a place and a home, abide and prosper. Those who have no use for the Jew, who fear and persecute him, are disappearing from the face of the earth. And such churches, though the leaders be quoting scripture in order to justify their prejudices against the Jew, are decaying and disintegrating.

The temptation is great to leave the Jew alone and go exclusively into the heathen field with its larger visible results, with its romance and adventure. But we miss the discipline and training in patience and prayer and interest which can only be experienced in our service to the Jew.

The Lord does not lead His people through short-cuts, by the easy road. Israel, liberated from Egypt, was not led by the pleasant and short road by the seacoast. Because through the Jew salvation was to come to the whole world, they must needs go the longer and more arduous road of the wilderness for their discipline and patience and training. Let us not fret at what seems to us the longer road, the harder tasks. Maybe our weapons are blunt and need temper and testing before they can be relied upon for success in the final and decisive battle. Maybe our strategy is false and if persisted in would only lead to failure instead of ultimate

The great truths of the gospel which are universal truths and which have become the absorbing subject for the theological reasoning of the Greek, have invariably been enumerated by Jesus in dealing with the Jews. When the gospel of the Lord Jesus Christ was finally understood by His Jewish apostles, it became the proclamation of the love of God to all the nations of the world. The message that will satisfy the Jewish mind and heart is the message that will bring satisfaction to the minds and hearts of all men. It seems that in order that religious truths should become truths for the whole world they must first pass through the filter of the Jewish mind.

Some of the results which will follow giving the Jew his rightful place according to the plan of God:

- Our preaching will be scriptual, not philosophical, but expounding the Word of God.
- 2. It will be prophetical. The only thing that establishes the truth of God as any other truth is fulfillment, that is—the spoken word issuing into the Incarnate Word. The power of the Word of God does not consist in its poetry or beauty of

phrase, nor in its display of philosophical the teller of a bank, but the fact that there acumen, but in its truth. Neither the size is the wherewithal to honor it.

# The Truth of the Bible

I. The Early Date of the Pentateuch

By A. S. Yahuda, Ph.D., in The Daily Telegraph, London, England

HE most important problem which during the last century has occupied Old Testament scholars has been whether we have in the Pentateuch a unitary work created by one man at a definite time, or whether it is a product of many centuries, developed gradually, and reflecting various religious currents and social tendencies.

The most striking proof in support of the view that the development of Hebrew into a literary language from the Canaanite dialect spoken by the Hebrews was effected in an Egyptian environment is that the Joseph and Exodus narratives, in which Israel is shown in direct contact with Egypt, reflect clearly the spirit of an Egyptian environment, and display visible traces of Egyptian influence.

In the description of the sojourn of the Hebrews in Egypt a great deal of Egyptian life is illustrated with a detail that could only have been derived from firsthand knowledge and exact observation at close quarters.

A mere superficial examination reveals a whole series of Egyptian words and modes of speech permeated with the spirit and usage of Egyptian language. foreign nature of the words was so little felt by the Hebrew author that in one verse alone (Exod. 2:3) no fewer than four Egyptian words are employed, namely, teba, for ark; gome, for bulrushes; soof, for reeds; and veor, for river.

That is a phenomenon only conceivable in a time when the Hebrews were in an Egyptian environment, speaking their own language, but being intensely dominated by that of the Egyptians.

### Birth of Hebrew as a Literary Language

But these borrowings are merely external marks. The true relationship between Hebrew and Egyptian can only be appreciated when we penetrate deeply into the psychology of the Egyptian language, and the fibers of its structure.

It is then that we obtain a complete insight into the intimate knowledge which the author of the Pentateuch possessed of the literary language of Egypt. Only then can we realize how his language, though dependent on Egyptian, was able to develop the highest degree of elasticity and individuality, and display a fascinating elegance in all its linguistic niceties and nuances.

I can do no more than allude here to these philological questions.

1. The patriarchs took with them from Babylonia to Canaan an Aramaic dialect, strongly sprinkled with Assyrio-Babylonian



The Seven Kine

This influenced the Canaanite dialect which they then adopted, inasmuch as reminiscences of Babylonian myths and Assyrio-Babylonian expressions, reflecting Babylonian conditions, passed into that dialect.

Through its assimilation by the patriarchs with their Aramaic dialect, it reached a higher stage of development, and began to rise above the level of primitive expression. This was the moment when Hebrews and Canaanites parted ways, and when out of the Canaanite a separate dialect began to develop among the Hebrews -as the Hebrew language.

This language was retained by the Hebrews in Egypt, and gradually developed under the influence of the Egyptian language. It grew constantly, expanded, enriched, and embellished in such a degree as to create the necessary conditions under which the literary language could mature and be brought to perfection.

Let us now illustrate the Joseph and Exodus narratives from both the linguistic and archæological points of view.

# Old Testament Narrative of Joseph in Egypt

No sooner does he start telling the story of Joseph, than the narrator plunges deep into Egyptian life. He approaches his readers, not as one conveying something almost unknown, coming from a remote country. Rather, he assumes a complete acquaintance with land and people.

The incident of Potiphar's wife and Joseph reveals the Egyptian background, with all its local coloring.

As for the butler and the baker, we can refer to reliefs depicting those high officials when functioning. In a relief of the middle kingdom we see a butler pouring a drink into the cup of his great lady while she is undergoing the strain of a hairdressing toilet. In another we see the chief butler receiving his accounts. Other reliefs show bakeries at full work, the men carrying on their heads baskets heaped with cakes, exactly as did the chief baker in the presence of Pharaoh.

No English reader will find anything un-

usual in that Joseph was shaved as soon as he was freed from the dungeon. It nevertheless points to a characteristic feature in Egyptian conceptions of cosmetic and hirsute propriety, which radically differed from that of Joseph's homeland, Canaan. Only Semitic "barbarians" allowed their beards and hair to grow, because in their eyes the beard was a mark of dignity, long hair being the ornament of warriors and heroes. Prisoners and slaves alone were shaved, as a sign of humiliation and dis-This appears from passages like honor. II Samuel 10:4.

The Egyptian held an exactly opposite view. The first thing every Egyptian of standing was anxious to do, as soon as he came of age, was to deliver his head and face to the razor. He grew beard and hair only when mourning for near relatives.

Thus Joseph was made to appear before Pharaoh, not as a barbarian and in foreign garb, but as a well-dressed and well-shaven Egyptian gentleman.

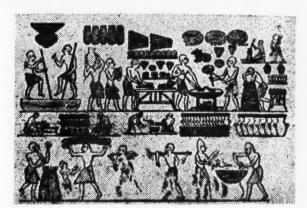
# The Seven Kine

As for the dream of the seven fat and lean kine (Gen. 41:2), it was pointed out several years ago by others that such a story was only conceivable in Egypt, where the goddess Hathor was worshiped in the form of a cow. And as there were seven districts, each having its own Hathor cow, hence the seven kine.

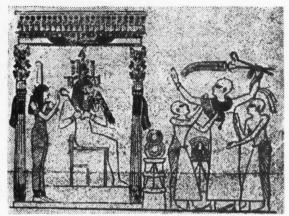
In the tomb of Nefretiti, the beautiful wife of Rameses II., the seven cows are seen accompanied by the bull-god, as if they were marching in solemn procession. And in a papyrus in the British Museum, containing a "Book of the Dead," we see the seven kine ranged above the bull-god in the hall of Ra, or Osiris, all of them having offerings in front of them. Of a similar nature was the picture which appeared to Pharaoh in his dream.

What so much disturbed him and confused his magicians was not the appearance of the seven kine in itself, but the accompanying details-fat and lean kine, followed by seven full and seven empty ears of wheat. The magicians could not but think of all kinds of eschatological connections with the nether-world. And that was where Joseph's wisdom came in. He eliminated every connection of the kine with the beyond, but regarded the dream as a prognostication of happenings in the land itself. He saw in the ears of wheat a relation to the food conditions of the country, and accordingly interpreted the seven kine and seven ears as "years of plenty," and "of famine."

Here, too, the language testifies to the close relations between Hebrew and Egyptian. For the expression, "years of famine"



Royal Bakery of Rameses III (12th Century B. C.)



Officer invested with the gold neck chain by orders of Seti I, shown sitting on his throne

(Gen. 41:30), is a genuine Egyptian expression, renep-yaadet, and the Hebrew presents nothing but a translation of the Egyptian. That the word Akhu, in Genesis 41:2, is an Egyptian word has long since been established, only it does not mean "meadow," but the overflowed fields by the sides of the Nile.

Even ordinary phrases of deference, such as might be in vogue at any court, are here highly typical of Egyptian etiquette, and only become clear in their right meaning in the light of Egyptian court ceremonial and the Egyptian conception of good breeding. A characteristic formula is the phrase recurring in several passages, "to the face of Pharaoh" (Gen. 47:2, 7; 41:46); meaning "in the presence of Pharaoh." This corresponds completely with hierarchic court custom, whereby one might not speak to his Majesty (r heme-f), but only "to the face of," or "before the face of, his Majesty" (m her heme-f, or hefet her heme-f).

Moreover, the particulars given (Gen. 41:42) of Joseph's honors, which accompanied his installation as Vizier with solemn ceremonies, perfectly coincide with Egyptian usages. They could not be better illustrated than by the Egyptian inscriptions and graphic representations in tomb reliefs.

### The Golden Neck Chain

Dressed in garments of 5ne linen, the distinctive garb of kings and high personages, Joseph received the royal signet, and he was invested with the gold neck chain. The latter was not a mere present, but indicates a special ceremony, showing the investiture of a high state dignitary in a spectacular manner, amid the plaudits of the people. It was known as the confer-ment of the "Gold of Praise," or simply of "the Gold."

In special cases it was the king himself who showered the golden necklaces upon his servants, as we can see from the splendid reliefs in the Tomb of Eye, the favorite of Akhenaton-Amenophis IV. (1375-ca 1355 в.с.).

# Royal Favors

In these pictures we have a description of the conferment of the gold neck chain on Joseph, as given in Genesis 41:42. But Joseph was the recipient of a greater distinction. For it was the king himself who placed his signet-ring upon Joseph's finger. and put the golden chain round his neck. Joseph also was driven in a chariot through the streets, the runners shouting out before him, "Abrekh!" which means in Egyptian, "Mind to thee!" as our "Look out!" -an expression which has survived all changes of the ages in Egypt, and can still be heard in its Arabic adaptation in the crowded streets of Cairo, namely, "Balak, Balak," i.e., "Mind to thee! Mind to thee!" Often there is added, "Shemalak," "Thy left-hand side," or "Yemeenak," "Thy right-hand side."

The brevity with which these details are given by the Hebrew narrator reveals that such ceremonies were assumed to be familiar to his readers, and therefore he did not deem it necessary to embark upon any exhaustive description, just as today complicated and lengthy court ceremonies are generally alluded to in a few words.

Thus the words, "and he (Pharaoh) put a gold chain about his neck" (Gen. 41:42) was interpreted by them just as such words as "His Majesty invested somebody with the insignia of the Garter" would be interpreted by us today.

# Are Christians Freed from the Law?

Second Article of Series on Christians and the Law

By Rev. William C. Procter, B.D., Barnet, Herts, England

I.

ET us now consider the relationship between the law and the gospel, as set forth in the pages of the New Testament.

The law is a covenant of works, while the gospel is a covenant of grace. The law says: "Do this and live," but the gospel says, "Live and do this." The keynote of the law is: "Thou shalt," and "Thou shalt not," while in the gospel God says: "I will" (Lev. 18:5; Deut. 6:25; Neh. 9:29; Jer. 31:31-34; 32:39, 40; Ezek. 11:19, 20; 20:11, 13, 21; 36:26, 27; Rom. 3:24-27; 4:4, 5; 10:5-13; 11:6; II Cor.

3:7-11; Gal. 3:12-14; Tit. 2:11, 12; 3:5, 10; Isa. 1:19, 20; with Rom. 12:1; II Cor. Heb. 8:6-12; 10:16, 17; 12:18-24).

As Sir William Partridge writes:

Under the law, the blessed law of grace, God hath in mercy placed us. "Do and live," No longer sounds from Sinai, stern and hoarse; But Calvary whispers, in a gentle tone, "Believe, and be ye saved."

2. The law begins with precepts and ends with promises which are conditional on their fulfillment; the gospel bestows blessings first and then reveals our obliga-The keyword of the law is "if," while that of the gospel is "therefore" (contrast Deut. 11:26-28; 28:2-14; 30:9,

7:1; Eph. 4:1).

3. The law demands obedience, but cannot produce it; it is holy in itself, but it cannot make us holy; it convinces of sin, but it cannot cure it; it reveals the disease, but it cannot provide the remedy; while the gospel both requires and enables, saves and sanctifies (Rom. 3:19-22; 4:15; 5:20, 21; 7:7-13; II Cor. 3:7-9; Gal. 3:21-24; I Tim. 1:8-11). The inability of the law to save or sanctify is not due to any inherent weakness in itself, but to the inbred corruption of human nature (Rom. 7:14; 8:3, 7), as the best of carvers, having the best of tools, can do nothing with soft wood.

- 4. While it is in the very nature of all law to provoke opposition to itself in our wayward minds and wilful hearts, it is the essence of the gospel to appeal to the two strongest motives that actuate men and women-gratitude and love (contrast Rom. 7:5, 7-11; with 6:1-15; II Cor. 5:14, 15). Ovid expressed a great truth when he wrote: "We strive ever after what is forbidden, and desire the things denied to us." But while it is one principle of our nature to rebel against what is demanded of us as our duty, it is another to yield fullest obedience to what is won from our love. In the one case it is something imposed from without, while in the other it is inspired from within.
- 5. The law prepares the way for the gospel. The foundation of the gospel message is that the law has been perfectly fulfilled for us, and the result of its right reception is that the law is fulfilled in us (Acts 10:43; 13:23, 24, 38, 39; Rom. 3:23-26, 31; 7:6; 8:3, 4; 10:4; Gal. 3:13, 19, 24; 4:4, 5). We have already seen that the law produces that conviction of sin which alone can make us feel our need of salvation, and that it reveals the fact and extent of our guilt. But the gospel shows us the Saviour whom we need, and declares that He has fully obeyed the precepts of the law by His spotless life as our great representative, as well as completely exhausted its penalties through His atoning death as our great substitute (II Cor. 5:21). It was prophesied of Him in Isaiah 42:21: "He will magnify the law, and make it honorable"; and divine justice and righteousness have been more entirely vindicated through His work for men than they could have been by the obedience or sufferings of the whole human race!

It is the aim alike of the law and of the gospel to secure obedience, but the law compels us to it as a duty, making it irksome and distasteful, while the gospel constrains us to it as a privilege, rendering it easy and delightful. The law sets obedience before us as a means of salvation, and makes blessing strictly conditional upon it. The gospel reveals it as the natural consequence of redemption, and enjoins obedience as the necessary result of blessing. Under the Old Testament dispensation, it was the bondage of servitude to pay a debt, and the ruling motive was fear. Under the New Testament dispensation it is a matter of gratitude for a debt already paid, and its supreme motive is love. As Mrs. Alexander writes:

Oh, dearly, dearly has He loved, And we must love Him too, And trust in His redeeming blood, And try His works to do.

· II.

Finally, let us consider the Christian's true position with regard to the law of God as revealed on Sinai and his plain duty concerning it. Here we must distinguish carefully and clearly between its two chief parts, the ceremonial and the moral law, and examine a little more closely the inspired teaching of Paul's epistles. Speaking broadly, that to the Romans deals mainly with the moral law as the means of our conviction and condemnation, and the remaining ones with the ceremonial law as "a yoke of bondage."

- 1. Christians are entirely freed from the observance of the ceremonial law, with its initial ordinance of circumcision, its rigid distinctions between "clean" and "unclean" food, and its burdensome ritual (Mark 7:14-19, R.V.; Luke 11:41; Acts 10:9-16; 15:1-29; 21:25; Rom. 2:25-29; 3:30; 14:1-20; I Cor. 7:18, 19; 8:8; 10:25-27; Gal. 2:3-5, 11-14; 4:3, 9-11, 21-31; 5:1-3, 6; 6:15; Eph. 2: 11-18; Phil. 3:3; Col. 2:8-17, 20-23; 3:11; I Tim. 4:3-5; Tit. 1:15; Heb. 9:10). It is clear from these passages that Christians are under no obligation to abstain from certain kinds of food, nor to observe purely Jewish fasts or feasts. But we will deal with the question of the Sabbath in an appendix on the fourth commandment.
- 2. Christians are utterly to discard reliance on their observance of the moral law as any means of their justification (cf. Rom. 3:20-22, 28; 7:1-4, R.V.; 9:30-33; 10:3, 4; Gal. 2:15, 16, 21; 3:8, 11-13, 24; 5:4, with Eph. 2:9; Phil. 3:3, 8, 9; I Tim. 1:8; Tit. 3:5).

The folly of seeking salvation through our own works is evident from the facts that God's law inexorably requires perfect and perpetual obedience to all its precepts, both positive and negative; and that we are constantly breaking it, alike by sins of omission and commission (Deut. 27:26; Gal. 3:10). The Ten Commandments are not isolated units, but one closely compacted whole, and the violation of any is equivalent to that of all (James 2:10). As one discordant note spoils the harmony of a piano, and as one broken link renders a chain useless, so the infringement of one precept makes us "guilty of all."

The fault of depending on our own efforts for salvation is that it renders Christ's death superfluous, and "frustrates the grace of God" (Rom. 10:3; Gal. 2:21; 5:4). Because Jesus died upon the cross all believers are reckoned by God to have died with Him, and are therefore dead to the condemnation and curse of the law, and dead to it as a covenant of works (Rom. 6:3, 7, R.V.; 7:1-4, R.V.; Gal. 2:19, 20, R.V.; Eph. 2:4-7; Col. 3:3, R.V.).

3. Christians are carefully to observe the moral law as the rule and method of their sanctification, and the guide of their new life (Rom. 3:31; 6:1-6, 10-22; 7:6, R.V.; 8:2-4; 14:7-9; I Cor. 7:22; 9:21; II Cor. 3:6; 5:14-17; Gal. 2:19, 20; 5:13; Eph. 2:10; 4:20-24; 6:6; I Pet. 2:16, R.V.; 4:1, 2; I John 2:3-6; 5:2, 3; II John 6).

It should be noticed that the word "servants" used in these passages is the Greek one for "bondservant," for believers are saved to serve (Luke 1:74, 75). The fact of their redemption does not do away with the necessity of their obedience; it only makes the obligation stronger, and heightens their responsibility. But "the oldness of the letter" is exchanged for "the newness of the spirit." Their obedience has a fullness and reality unknown before conversion; it is no longer outward and mechanical, but inward and spiritual, and thus it "exceeds the righteousness of the scribes and Pharisees" (Matt. 5:20). God's commandments become "the law of liberty" (James 1:24; 2:12), and obedience to them is not a matter of outward compulsion but of inward constraint. Mere duty is transformed into a positive delight, and joyful

acquiescence takes the place of servile compliance (Ps. 1:2; 11:8; 112:1; 119:16, 24, 35, 47, 48, 70, 72, 77, 97, 113, 127, 143, 163, 174; Rom. 7:22). While not exempted from obedience, believers are enabled to yield it; while they are "dead to the law" as a method of justification, they are alive to it as the rule of sanctification. Good works now assume their rightful place, not as a meritorious and procuring cause of salvation, but as its foreordained and natural effect (Eph. 2:8-10; Col. 1:10; II Tim. 2:21; 3:17; Tit. 2:14; 3:1, 8). As the Twelfth Article of the Church of England declares:

"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit" (James 2:14-26, R.V.).

Let us, therefore, adopt the words of a children's hymn:

"I will not work my soul to save, For that my Lord hath done; But I will work like any slave For love of God's dear Son."

### DEATH OF GEORGE F. ROSCHE

George Frederick Rosche, veteran music publisher, died on September 19 in Elmhurst, near Chicago, at the advanced age of seventy-eight. He was born in Stark County, Ohio, and spent his youthful days on a farm. As a boy he became greatly interested in music and attended Dana's Musical Institute at Warren, beginning soon thereafter to teach piano, organ and a singing school. At nineteen he entered the Royal Conservatory of Music at Stuttgart, Germany, and for two years studied piano, harmony, composition and voice culture, where his taste for good music became highly cultivated.

Returning to America in 1876, Mr. Rosche settled in Indianapolis, teaching music for three years until called to the chair of Music in the seminary of the Evangelical Synod of North America, now Elmhurst College. He resigned the chair in 1884 to devote his entire time to the music publishing business, which he had already established during the years of his professorship.

Mr. Rosche took special pleasure in writing music for pageants, cantatas and services for children's voices, although he also wrote many hymn tunes and anthems, and edited numerous popular collections of choir and church school music. At his funeral, in accordance with his wishes, there was sung the favorite melody of his:

Some day the journey will be done, Somewhere the Saviour waits for me.

The George F. Rosche Company publishing business in Chicago, is to continue in the spirit of its founder and under its former management.

We are pleased to grant space for the above appreciation of this esteemed brother, which was furnished us by his business associates, but too late for our October issue.—Editors.

# The Clay in Nebuchadnezzar's Image Not Democracy

A Suggested Interpretation by Rev. Robert T. Ketcham, D.D., Gary, Ind.

HEN Nebuchadnezzar had his vision of the course and end of human governments in the earth, it closed with a combination of iron and clay mixed, brittle, unstable, and crushed by the falling stone.

It is not our purpose in this article to expound the prophecy of the image in all its detail. We only wish to center our thoughts upon the "feet and toe" stage in which the iron and clay attempt to mix with horrible failure.

### A Look at the Passage

The record of this vision is given to us in Daniel 2:31-35 which reads as follows:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Then begins Daniel's interpretation of the vision and, since we are not now concerned with the interpretation up to the feet and toe stage, we will quote only the verses which deal directly with that; namely Daniel 2:41-43:

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

# The Clay

The popular theory (which I taught for years) is that the clay here is "democracy," the voice of the people, attempting to mix with "autocracy," the voice of the monarch, as represented in the iron. Let it be borne in mind that I am not writing these articles in order to criticize honored teachers. I am only anxious that all of us be as near right as possible in our teaching of these great prophetic outlines of the events of the future.

With this attitude of mind I would ask, "Where in the entire Scripture is there authority, or even hint, for calling the clay democracy?"

The Holy Spirit never mixes symbols. When once He uses a thing as a symbol of some other thing He never changes that symbol. For instance, leaven is always evil. We search in vain for a single text where the Holy Spirit has ever used clay as a symbol of democracy. But we find numerous times where He uses clay as a symbol of Israel. In Isaiah 45:9 God,

that fashioned it, what makest thou?"

In Isaiah 64:8 Israel is speaking, and says, "Thou are our father, we are the clay, and thou our potter."

speaking of His relation to Israel as their

Maker says, "Shall the clay say to him

In Jeremiah 18:6 God says, "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hands, so are ye in mine hand, O house of Israel."

These texts are sufficient to establish the Holy Spirit's use of the symbolism of clay.

# The Clay in the Image

Does Israel fit into this picture in Daniel 2? Without any straining will the clay take its place in the picture as "Israel" even as the iron takes its place as Rome? We believe it will.

That apostate Israel will attempt to make an alliance with the Prince of the revived Roman empire in the end-time is a well established fact of prophecy. In Daniel 9 this Roman Prince is seen confirming the Abrahamic covenant with Israel. He tells them to go ahead and oc-

cupy Palestine on their right to it by virtue of "the covenant" and that he with the federated armies of his ten kingdomed empire will see to it that they are unmolested there. So secure are they in this unholy alliance that they laugh at God Himself and declare that the "overflowing scourge cannot come nigh them" (Isa. 28: 14, 15). But God had decreed long ago that Israel should be a nation dwelling alone and not reckoned among the nations (Num. 28:9). Israel's dependence has always been upon God alone and never with treaties with other nations. And so in this case in the end-time, God will demonstrate once more that Israel cannot mix with other nations. The unholy alliance will be broken by the return of His own Son.

In connection with this subject, I would present three suggestions for thought.

# Israel in the End-Time

First, it is admitted by every student of Scripture that Israel is to occupy the center of the stage in the events of the end time. It is Israel upon which all lines of action converge in the tribulation days. Does it seem reasonable that God would give such a clear forecast of the events surrounding the end-time, as He has in this image, and leave Israel out of that forecast? If the clay is not Israel, then she is not in this picture at all.

# Clay in the Legs

Second, if clay is democracy, then to be historically correct there should be clay scattered all through the thighs of this image, for the Roman empire was a democratic empire until only a few years B.C. If clay is democracy, it should be found long before the feet and toes of this great image.

# Potter's Clay

Third, that the clay here is Israel seems to be confirmed by the fact that it is not only clay but potter's clay which is here spoken of. This interpretation gives us the advantage of having Israel placed in this scene of the end-time, and what a place! Poor Israel, apostate to the end, only a remnant saved!

# A Premonitory Hailstorm in New York

Penn Yan, N. Y.

Editors, Moody Institute Monthly:

Enclosed you will find an account of the terrible hailstorm that swept a portion of Yates County, New York, Sunday, August 13, doing about \$65,000 damage. My heart was touched as I read this article, and I was particularly interested in the size of the hailstones, some nearly as large as a

baseball and measuring about 10 inches in circumference.

I am wondering if there is a record anywhere outside of the Scriptures of hailstones the size of those which fell here? May I call your attention to Exodus 9:24-26 and Psalm 148:8? I am sure that those who saw that terrible storm can truly say that men's hearts were failing them for

fear and for looking after those things which are coming upon the earth (Luke 21.26)

As we read of the misery and distress the world over due to floods, earthquakes, fires, labor troubles, great unsettled business conditions, is it not time to look to God and think seriously? Should not every soul seek the Lord in earnest prayer each

day, thank the Lord each morning that our lives have been spared and that no calamity has come to us, and for the strength given to us for our daily tasks, and ask God's guidance and protection for the day? Then at evening thank God for His blessings for the day and ask His protection for the night? There is nothing that costs so little as this and the reward cannot be estimated. The same heaven from which the hail fell in Yates County, New York, has a blessing for us if we but seek it. The prayer of faith does change things.

# Size and Weight of the Hailstones

As I was comparing the size and weight of the hailstones which fell here I turned to Revelation 16:21 to find these words: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague was exceeding great." As a Jewish talent weighed 114 pounds, let us thank God that hail of this size did not fall in our county that Sunday, and let us be prepared to contemplate what will come in the future day of tribulation.

A hailstone weighing 114 pounds, if it were a nugget of gold, would be worth approximately \$34,207. The thought I wish to convey is that the great storehouse of heaven still has something more valuable than gold that it is just waiting our demand and reception. It will give peace, love, and joy to the soul that all the gold in the universe cannot buy.

### A Truthful Forerunner

I believe these terrible things which are

coming upon the earth are warnings to us all, and a truthful forerunner of what the seven last plagues will be when poured out upon the earth (Rev. 16). The conditions of the world today can be compared to conditions before the Flood when the Lord said, "My spirit shall not always strive with man, for that he is also flesh" (Gen.

The spirit of the Lord is either striving with men or being gradually withdrawn from the earth at this time. In Matthew 24:37 we find these words: "But as the days of Noe were so shall the coming of the Son of man be." Will we be able to say in that day, "Lo, this is our God: we have waited for him and he will save us. This is the Lord, we have waited for him. We will be glad and rejoice in his salvation?"

Sincerely yours, C. W. EGELSTON

### COMMENT ON THE ABOVE

We did not think it necessary to reprint the newspaper report of the sermon which our correspondent was kind enough to send us, as he himself had given the gist of it in his own words. But we did think that our readers would be interested in the to which he refers. It is copied from The Apocalypse Expounded, by R. Govett, M.A. (Charles J. Thynne, London, England.)—

The size of the hailstones is prodigious: they are huge rugged masses of ice, concreted in the troubled at-mosphere above. A talent in Greece was about 56 pounds: a Jewish talent

114 pounds troy. This was the weight of the stones thrown by the Roman catapults against Jerusalem, as Josephus tells us. "Stones of the weight of a talent were thrown by the en-gines that were prepared for the pur-pose" (Wars, III. VII. 9).

There is intelligence in the arrangement of these plagues. If the hail had come before the earthquake, the houses would have afforded protection, to some extent at least. But now the earthquake has buried thousands in the ruins of their houses, and the survivors are driven out into the open fields. Then comes the hail on those unsheltered. In the Egyptian plague the houses were spared, and there they were safe. But now God's arm finds out His foes; and they are aware that the Wise One is aiming His strokes against them, and they curse Him. At the sixth-seal earthquake, men hide in the rocks and caves of mountains: here the mountains themselves are places of danger. But to what a pitch of sin have men now arrived!

\* \* \* \* \* \* \*

And what is the answer to this terrible scourge? Do men bend and own None sealed with Antichrist's mark ever repents; he is given up to judicial hardness. They blaspheme! They see God's hand of wisdom and of power laying them bare of all shelter from His dread inflictions; but they curse Him, not themselves. Here is sin at its most revolting height. It was not so in the world's younger days. Pha-raoh confesses his sin, when stricken by the hailstorm; and asks Moses' in-tercession with God, promising to deliver Israel to freedom. But these are ripe for hell. Antichrist has taught all his followers to curse God and die.

# "And God Called the Firmament Heaven"

Abridged and in part paraphrased from John Ruskin in Thoughts of Beauty

HE account of creation in Genesis 1 is clear to the simplest reader except in the work of the This is second day. passed over by the careless without an effort to understand it, and con-

templated by the simple and faithful as a whole chapter, that its instruction is not sublime mystery not meant to be understood

But as there is no mystery anywhere else in the chapter, why conclude that there is any here? Moreover, this passage should interest us peculiarly, because it is the first in the Bible in which the heavens are named and the only place in which the word "heaven" itself is defined, important to our understanding as that word is.
Of course, "firmament" is obscure, but

the marginal reading "expanse," or "expansion," has a definite value. "God said let there be an expansion in the midst of the waters, and God called the expansion That conveys an apprehensible heaven." meaning. Remember with respect to this

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day .- Genesis 1:6-8

> meant for the learned only, but for all mankind. For this reason the most simple or natural meaning is the most likely to be

> An unscientific reader knows but little about the way in which the atmosphere surrounds the earth, but if he glances at the sky when rain is falling in the distance, and notices the level line of the bases of the clouds from which it falls, he will easily attach a meaning to the words, "expansion in the midst of the waters." That is to say, he will perceive that the level line does indeed divide waters from waters. Water in its collective and tangible state (on the earth) is divided from water in its aerial state. Waters which fall and flow

(on the earth) are divided from those which rise and float (in the air).

II.

Now apply this inter-pretation to the word heaven in the theological sense.

God goes before the Israelites in a pillar of cloud (Exod. 13:21).

He reveals Himself in a cloud on Mount Sinai (Exod. 19:9).

He appears in a cloud on the mercy-

seat (Lev. 16:2).

He fills the Temple with a cloud (Ezek. 10:4).

He appears in a cloud to Ezekiel (Ezek. 1:4). He ascends in a cloud from Mount Olivet (Acts 1:9). He will return in a cloud to judge

(Matt. 24:30).

Furthermore, the "clouds" and "heaven" are used interchangeably in the Psalms very often to set forth the power and the mercy of God:
"He bowed the heavens also, and

Moody Bible Institute Monthly

came down: and darkness was under his feet his feet . . . He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies" (Ps. 18:9, 11).
"The heavens declare the glory of

God; and the firmament showeth his

God; and the firmament snoweth his handiwork" (Ps. 19:1).

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds" (Ps. 36:5).

"Clouds and darkness are round about

him; righteousness and judgment are the habitation of his throne" (Ps. 97:2).

To regard the foregoing and similar scriptures as merely sublime and vague imagery, is to lose all apprehension of their life and power. If we consider the word "heavens" to mean only the infinite space around the earth, then the expression, "He bowed the heavens," has no meaning, for infinite space can neither be bent nor bowed. But if we consider it to mean the veil of clouds above the earth, it becomes plain and accurate truth.\* Then it describes God as doing at that time what He is still doing every day before our eyes. In other words, it was no peculiar way He had of revealing Himself to David any more than to us. It is still His way of manifesting Himself as near to us whenever the stormcloud stoops upon its course.

The failure to take this view of the heavens and indeed, all errors of this kind, arise from the mistaken idea that man can "by searching find out God," that he can "find out the Almighty unto perfection" (Job 11:7). It is a mistaken idea that by his own reasoning or the discoveries of science man can apprehend the divine nature more accurately than if he remained in a state of comparative ignorance.

The truth is, however, that from the beginning God's way of revealing Himself has been a simple way which all His creatures could understand, whether they are taught or untaught. Our admission to communion with God must rest not on our knowledge of astronomy, but on the fact that we are human souls.

To make such communion possible, God stooped from His throne in the person of His Son to take upon Him the veil of our human flesh, and in the person of the Father He stoops from the heavens to take upon Him the veil of our human thoughts. He does this to permit us to behold His active presence in all the powers and changes of creation. It is the child's conception of God, the only one that can be universal, and therefore the only one which for us can be true.

I desire therefore to receive God's account of His own creation as it would be received by any simple-minded man. I understand the firmament to mean the magnificent ordinance of the clouds-the face of the cloud answering to the face of the ocean. The upper and heavenly plain is of waters which, as it were, are glorified in their nature. They no longer quench fire, but now bear fire in their bosoms. They no longer murmur only when the winds raise them or rocks divide them (as on the earth), but answer each other with their own voices from pole to pole. They are no longer restrained by established shores, but like the angels, go forth at their pleasure and choose their encampment upon the heights of the hills. They no longer hurry downwards forever until lost in the lightless abyss, but covering the east and the west with the waving

of their wings, they robe the gloom of the farther infinite with a vesture of divers colors of which the threads are purple and scarlet, and the embroideries flame.

This, I believe, is the ordinance of the firmament. It seems to me that in the midst of the material nearness of these heavens God means us to acknowledge His own immediate presence as visiting, judging and blessing us.

The earth shook, the heavens also dropped, at the presence of God." doth set his bow in the cloud," and thus renews, in the sound of every drooping swathe of rain, His promise of everlasting

"In them he hath set a tabernacle for the 511m " That burning ball without the firmament would be as an intolerable and scorching circle in the blackness of vacuity. But in the firmament he is surrounded with gorgeous service and tempered by mediatorial ministries. By the firmament of the clouds the golden pavement is spread for his chariot wheels at morning; by it the temple is built for his presence to fill with light at noon; by it the purple veil is closed at evening round the sanctuary of his rest.

In this tabernacling of the unendurable sun through the shadows of the firmament, God would seem to set forth the stooping of His own majesty to men, upon the throne of the firmament. As the Creator and the Inhabiter of eternity we cannot behold Him, but as the Judge of the earth and the Preserver of men the heavens are "Swear not, neither His dwelling-place. by heaven, for it is God's throne; nor by the earth, for it is his footstool."

All those passings to and fro of fruitful shower and grateful shade, and all those visions of silver palaces built about the horizon; all those voices of moaning winds and threatening thunders; all those glories of colored robe and cloven ray, are but to deepen in our hearts the acceptance, and distinctness and dearness of the simple words.

"Our Father who art in heaven."

"There is much more than an example of beautiful word-artistry in this paraphrase from Ruskin, although it is indeed that; but we should be careful to note that he is dealing only with the terrestrial heavens which we understand to be only about fifty or sixty miles above our heads. These terrestrial heavens which God created "in the beginning," and from the heavens are to be distinguished from the heavens which God created "in the beginning," and from the heavens of the stars and other astral bodies which became visible on the fourth day. Still further must we rise in thought to the heaven of heavens, the august presence-chamber of the Most High, where the cherubim and seraphim, the innumerable company of angels, the myriads of saints move in their several grades and spheres, keeping the charge of their Maker, and realizing the joy of their being. This is "the third heaven" to which Paul was caught up, whether in the body or out of the body he could not tell (II Cor. 12:2, 3). It is also the heavens that Jesus, the Son of God, passed through (Heb. 4:14).—Editors.

# Out of Doors in Autumn

By S. F. Aaron

ITH the slowly increasing cold, the denizens of the wild acquire increasing appetites, a wise endowment of nature for the purpose of inducing fat and vital energy. They are continually seeking food and getting their reward in becoming fit for the long season when food is scarce. This is true only of the species that winter in the North; those birds that go far south, where food is always plentiful, give most of their energies to the journey. The hibernating mammals need fat in excess, for they soon wear it away when the strenuous labor of hunting for grub during real winter weather commences.

# Why Squirrels Are Not Fat

Squirrels of most species are so active much of the time that they never become

very fat. They feed all winter from wellhidden stores, from collected nuts packed generally high up in hollow pockets in the limbs of trees. These stores sometimes are found and robbed by white-footed mice and flying squirrels. Sometimes jay birds and woodpeckers get into them, though in most cases the watchful and agile proprietors successfully defend the result of well-spent labors. The mice are the worst thieves; they attack the horde from behind or underneath and their presence is often not discovered until the storehouse is much depleted.

# Food on Which Mice Feed

It is more common for the mice to lay up fat than for most other active rodents. for they spend long periods of sleeping and indolence in winter. When they move, however, they often go at a rate that makes up for lost time. Mice are content with food of nearly all kinds, for they are not particular, even though they individually require so little that they could afford to

be hard to please. Tender vegetation, seeds of nearly all kinds, rotolets, the bark of young shoots, insects and their larval stages, and any other animal matter that they chance to find defunct, these things constitute a mine of plenty for all mice. Their difficulty is not in obtaining a supply, but in getting to it without being overtaken by their numerous and watchful enemies.

### The Tiny Mole

The moles, fattened on angle worms and grubs that they have unearthed, are burrowing deep to get away from the hardest freeze, while the shrews, like the squirrels, are so actively engaged as to discard fat. These tiny fellows greatly lessen next year's insect life by destroying larvae and pupae of nearly all kinds, along with numerous dying insects. Like the mice, the shrews are attracted to woodland tragedies. Wherever the killers have left a carcass or a part thereof the little fellows feast.

<sup>\*</sup>We regret mislaying the name of the periodical from which this interesting nature study was copied.—Editors.

# Missionary Department

William H. Hockman

The true significance and the ultimate outcome of the recent fanatical Moslem agitation against Christian missionaries is difficult to measure. Starting from a small inconsequential incident in a mission school, which served as a match to set off a veritable magazine of high explosives, the movement seems likely to involve every aspect of organized life in Egypt, social, educational and political, with consequences that may prove far reaching.

An unruly girl student in a mission school was disciplined for serious misconduct. In a tantrum she ran out to the nearest police station and reported that she had been violently treated in order to force her to submit to Christian baptism! A smouldering Moslem antagonism was only waiting for just such a cue as this. What followed may be best told by quoting from a report by Joseph M. Levy:

"This kindled a fire which has developed into the most violent nation-wide fury against missionaries they have encountered since beginning their activities here a century ago. All sorts of rumors have sprung up all over the country of various attempts at conversion through coercive methods. The press immediately took up the vehement anti-missionary campaign.

# Take to the Warpath

"A committee for 'The Defense of Islam' has been organized by Moslem dignitaries, headed by Sheikh Lel Maraghi, former rector of Al Azhar University, to combat missionary work in Egypt. The committee has presented a petition to King Fuad, requesting him to 'save the Moslems from the evil intent of the missionaries.' mittee has also forwarded a petition to the government asking it, first, to promulgate a law against missionaries influencing minor children and weak-minded adults to adopt Christianity; second, to repeal the law whereby missionary institutions are exempt from customs duties and other taxes; and third, to discontinue all subsidies to missionary schools.

"The present rector of Al Azhar University and the highest Moslem ecclesiastical authority in Egypt, tegether with the council of Moslem leaders, has issued a stirring appeal to all Moslems, beseeching them not to send their children to missionary schools or to frequent any missionary

institutions.

"Most of the Arabic papers are appearing daily with huge front page headlines reporting the latest developments in the campaign. The accusations of the press in some cases are almost fantastic. For instance, they claim missionaries resort even to hypnotism to attain their ends."

Going back before the rise of this present tidal wave, there was already a background of keen Moslem hatred and opposition, as may be noted from an earlier report by

ANTICHRISTIAN FURY IN EGYPT Mr. W. L. McClenahan, of the Nile Evangelistic Campaign:

# Nursing Their Wrath

"In November, 1931, we were led to start our campaign in Cairo, in a district where Satan is enthroned and where everything possible is done to put into practice the most evil conceptions of debased



Damascus Gate, Jerusalem

human nature. Men of the world, who have known the evils of our Western cities and have had delight in them, have turned away sick at the sight of things which happened in this area. In one of the streets, in which every building is a den of vice, I and another worker counted those who passed through, and the average was 3,000 men per hour between the hours of nine o'clock and midnight.

"We trusted God that He would save souls in this place, and He has honored our trust. By the middle of January, 1932, men were making confessions in open meetings of their acceptance of the Lord Jesus Christ as their personal Saviour. One of them, a street acrobat and fire eater, a product of the district, is a living testimony to the power of God.

"While we were rejoicing over the work the Lord was doing the evil one struck, and on January 23, a savage attack was made on our gospel hall and the place broken up. This brought us into touch with the police, and out of respect for their wishes we had to go quietly for awhile. The press began a campaign against us and daily printed the most amazing articles. The papers undertook to prove, among other things, that we had stolen children and spirited them away to America!

"In March permission was given for the hall to be reopened as a bookshop for the sale of the Scriptures, and in this capacity the work has continued ever since. Numbers of Scriptures have been sold, a considerable quantity of tracts given away, and many very encouraging conversations held, during which some Moslems and others have professed conversion. It has rejoiced our hearts to see men sitting in the drinking bars of the neighborhood reading the Scriptures.'

### PIONEERING IN CHINA

Missionary "occupation" is a comparative term. A number of small dots on a map might convey to some minds the impression that a particular field was fairly well occupied, but could you go there and see, you would probably find a little group of missionaries in a central town like an American state capital, a worker or two in several of the country towns, with all the other innumerable towns and villages, and countrysides, without any witness to the Saviour, many communities never having so much as seen the face of a preacher or heard an inkling of the gospel story. The reader is invited to take a little trip over into the next township with Miss Frances Williamson, of the China Inland Mission.

### A Gazing Stock

"Late one afternoon we arrived at Chiekkeo, a big walled market town on the Anhwei-Honan border. We entered the city gate and went down the street a short ways, and then we and our wheelbarrow waited (the wheelbarrow being the 'motorcar') while our cook went on ahead to search for an inn. The crowd gathered and as usual we were the focus point for all eyes-hundreds of them-just staring, staring. We were glad to see the cook's tall form making his way back to us through the crowd. 'Did you find a place?' 'No.' We held a brief consultation, and then the cook's wife and my sister and I pushed our way through the masses of humanity, piloted by a woman who thought she knew a place where they might be willing to take us. But the proprietor eyed us coldly and said that he had no place suitable for women. So we went back to the barrow again. By this time two or three men had come out of the crowd to befriend us, and soon we found ourselves located in a room in an almost vacant courtyard. That is, it had been vacant before we entered it, but it could hardly be called so after we arrived. The door and windows were full of faces and the crowd filled the courtyard and kept surging into the room.

# Privacy at a Premium

"We could not shut the door because there was only a piece of one and it was not attached to the door frame. In vain our cook and his wife, our wheelbarrow coolie, and the newly found friends remonstrated and expostulated. The eyes just stared on. At the cook's suggestion I went to the door and bowed and thanked the people for their kind welcome, but said that as we were tired we would like to unpack and would be glad if they would go away and come back the next day. This too was without effect; but soon darkness

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came to our rescue and the crowds departed. We spent two days and three nights in that place, days of crowds, star-ing, and confusion. They were neither unfriendly nor friendly, just curious.

"At another town, Liuchi, we spent five rainy days, lodged in a little gate house containing a bed (on which we slept, ate, read, wrote letters, and preached), the benches on which the cook's wife slept, and a narrow aisle between them through which the family, and the family mule and any one who wanted to go in or out of the compound, passed and repassed many times a day. We had visitors most of the time, some men, many women, and plenty of children."

# The Ought-to-mobile

The experiences of another China Inland Mission worker, Mr. Ivan Allbutt, in a far remote province, Kweichow, may also prove enlightening:

"The town of 'Revived Peace' is considered to be about eight days journey from the City of Anshun, but part of the way may be traveled by the modern inconvenience of the automobile. At Kweiting I boarded the bus at 7 A. M., and sat in a corner on my bedding. Kind friends of the mission station invited me down from my perch long enough to eat lunch, but I sat four or five hours before the bus started. You see, if one gives up his seat, the other passengers breathe a little deeper and swell enough to crowd up the vacant space, and what chance has a sardine of squirming back into his can if once he gets out of it?

"We went a whole five miles without a blowout; that one fixed, we made another seven miles before another tire went 'bang.' The driver slowed the car and stopped. After a brief silence he inquired, 'Is it flat?' Two assistants slowly untangled themselves and reported, 'Yes—beyond re-The passengers began to wriggle pair.' out of the door and windows, complain about the heat, asked when the tire would be repaired, cursed, smoked cigarettes and gave voluble advice to the driver and assistants who presently decided after a lengthy conversation that the car would have to be jacked up.

# Why Be in a Hurry?

"The object of repairing the tire was not so much to make it serviceable as just to get to a place where we could be put up for the night. What difference does it make if we get in today or tomorrow? When we were within ten miles of our destination, the patch on the tire worked loose, and the driver and passengers losing courage in the gathering darkness, put up in a little village. I found a man who was willing to carry my light load and walked the remaining distance in the moon-

"Returning from another trip some days later I considered myself fortunate to be able to ride on a special bus that was taking Dr. Fish to help a patient in the capital. We had a wonderful start in the moonlight, but burst a tire before we were half way there. A little later another tire burst, seemingly out of sympathy for the driver who said he was sleepy. We got drenched in a rainstorm and eventually sat up all night, while the driver and assistants were swapping yarns, napping, eating chow mein and repairing the tire. We got on the way again just as a rooster crowed, but the tube popped out of its casing, and we were delayed again until daybreak. At the present time, the most comfortable way to take a bus ride in Kweichow is to walk."

# THE ROMAN CATHOLIC MENACE

In our August issue reference was made to the increasing activity and opposition of Romanists as reported by Protestant missionaries from widely separate fields. In connection with a communication from Borneo a correction is unquestionably necessary, as the impression conveyed was that all the missionaries in every part of the island were in danger of being expelled at an early date due to Romanist influence. Further information, however, leads us to understand that only one section was involved; that in which a newly established work has been carried on by the Philippine-Borneo Mission. We await further tidings of the outcome of the difficulty.

Help Make a Missionary Happy

> Current reading material is scarce on the mission field. In fact some missionaries have practically none. That is why the MOODY MONTHLY is so important to them. They read it, study it, pass it on to other missionaries. Finally, after many months, each copy finds its way to a meager reference shelf.

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### A General Advance

But at the same time additional reports have come from other fields indicating there is a well planned attempt to make a strong advance all along the whole Roman Catholic front. For instance, from the Belgian Congo, into which some 400 new priests have been sent the past year, there comes the following plea:

"Do please pray earnestly about this Roman Catholic menace. We are surrounded by them, and they are swamping the country. Here in our community they maintain an attitude of great friendliness, and we feel it is genuine with these men, they being Dutchmen, trained in England. But all the same their teaching is subtle and damning, and their method of building upon native superstition rather than uprooting it is attractive to the average native, who, like many other people, wants an easy religion. On a recent journey around the district our native preacher noted a tremendous increase in the activity of the Roman Catholics everywhere. He says that now practically everybody is wearing one of the Roman Catholic medals. The situation calls for continuous earnest prayer.'

# A Typical Experience

From quite a different section of the world comes the following incident which reveals what it costs to become a follower of the Lord in a Romanist country:

"The priest gathered his followers together in a mass outside our meeting place and sang as loud as possible during the preaching service. The younger son of the chief of police, while taking part in this persecution, came, together with some others, and was converted. The father became so angry that he threatened to kill the lad, and it was necessary for the boy to sleep away from home. The priest, together with the father of the lad, tried to prosecute our missionary, and great discussions took place; but that all came to naught. The young man persevered and continued to attend our meetings, when one Sunday evening as he was leaving the church his father met him and knocked him down. He gave orders for the boy to return home, and upon arrival there made the boy kneel down, saying that he was going to kill him. The lad said, 'If that is your wish, go ahead, I am ready. The father knocked him over the head with a chair and then drew his revolver to put an end to his son's life. The mother intervened and the fatal shot was not fired.

"On Tuesday a committee left the town in company with the priest to go to the governor of the state to ask that Mr. Matthews (our missionary) and the believers all be expelled from the town. This committee achieved nothing, the government declaring that the believers were to be guaranteed in every way. All the troubles and difficulties that followed cannot be related in detail; but the glad fact may now be stated that the young convert is now in a Bible school studying to be-

come a preacher."

# HUNGER FOR THE WORD OF GOD

"I doubt if in any of the annals of missionary work there has been recorded a

more eager, earnest reception of the Word of God than we have witnessed on our trip among the Tai people in northern Siam. My victrola certainly was a marvel to these people; but the victrola was forgotten when we began to present the gospel message. The older people crowded the children out of their place of privilege in the front seats (on the ground) so as to be able to catch every word. At night below me on the ground were one hundred heathen men repeating over to one another the story of the Cross and the way of salvation as they had heard it during the evening. After the day's store of Scriptures was exhausted, the official of one district begged so insistently for a copy to study for himself and take back to teach the people of his district, that we gave him a copy out of the small supply reserved for the six other centers still to be visited."-Rev. Hugh Taylor.



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# Urgent Appeal for the Needy in Russia

Persecuted Christians with families in Russia endure severe trials and sufferings. In dire need they call to their brothers in America for help. An exiled preacher's wife writes: "Dear Brother Johnson: On account of difficult conditions I am appealing for material help. My husband is exiled for 10 years and I am alone with four small children, without shelter, food or any means of living. Therefore I am compelled to ask you for help. Please, if it is possible, send us at least something for which we will be very thankful. M. A."

Dear Christian readers: There are thousands of such families in Russia, patiently waiting for help. Please listen to their pathetic cry and as the Lord may lead you, send in your offering to the

RUSSIA INLAND RELIEF MISSION

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With the assurance that your help will reach the needy in Russia, R. I. R. M., John Johnson, General Director. Ask for our leaflet.

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Sufferers from leprosy may now entertain the hope of physical recovery; but above all, through the ministry of missionaries of all denominations, they are enabled to embrace and ever hold fast the blessed hope of everlasting life which is given us in our Saviour Jesus Christ.

The need of support through prayer and gifts is urgent—after three years of depression. Give what you can,—even a small gift will help.

Check here if you could use some of the interesting free stories or program material for missionary meetings or Sunday School groups.

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the Monney which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

### THE REPUBLIC'S GREAT DAY

Thanksgiving Day is the one day on which the nation, as a nation, by proclamation of the President of the United States, recognizes God as the Giver of whatsoever is good in our national life. It is the day when every church should be open for ap-

propriate religious services. and families should be called together, not only for feasting and pleasure, but for recognition of Him who established, maintains and purifies family life. For many years past the day has been increasingly given over to sports and indulgences, and the idea of thanksgiving to God has been supplanted by gratification of ourselves. This year it will not be so to as great a degree. Thousands and tens of thousands will not be in material circumstances to indulge recklessly as formerly, and those better favored will doubtless show charity and, let us hope, be more inclined to render homage to Him who, after all, must be the Source of joy, peace and prosperity. It is a singular fact that the spirit of gratitude is more apt to come to those who have privations than to those who are sated with abundance. Every one of us has heard more expressions of gratitude from those in hard circumstances than from those who are well-favored.

ing over us and is likely to destroy us, as it has destroyed nations before. We are rapidly becoming filthy, and even boys and girls are being led very early into thoughts and ways which will certainly bring forth a harvest of misery and weakness. We can resolve on a great purification of our common life. To do so will be giving thanks to God. We show gratitude to Him in renewing our pledge to patriotism, honesty and honor. It is obedience, not sacrifice, that He asks of us. Every Christian should seek his church on the day ap-

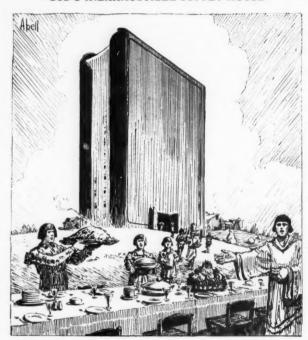
preserving peace." The never-to-be-forgotten Theodore Roosevelt expressed similar sentiments. The great state of Massachusetts has adopted as its motto the quotation, expressing the same sort of philosophy, which follows: "With the sword she seeks peace and quiet liberty." General Pershing supports this point of view. Ex-Secretary of War Patrick J. Hurley recently reaffirmed his position on the subject when he said: "The United States does not desire to transgress the rights of others; but means to place itself in a position where its rights will not be transgressed." The American Legion backs this statement to a man. Surely with such distinguished tutelage, the theory that adequate defense forces are our best insurance against war must have some merit.-Wil-

uttered. He said: "To be prepared for

war is one of the most effectual means of

liam McDonnell, Jr., in National Republic.

# GOD'S INEXHAUSTIBLE SUPPLY HOUSE



Thou preparest a table—Psalm 23:5

### Perils to be Pondered

Thanksgiving Day should be a day in which we will bring ourselves face to face with God with thanksgiving for the past, and with earnest prayer for the future. It is a day in which we should face the evils which threaten to destroy our foundations. As we give thanks we may make high resolve that, God helping, we will rid the land of false philosophies which are debilitating choice youth in so many so-called intellectual centers. We will turn about and restore the first day of the week to a holy day and rescue it from the holiday spirit which has increasingly dominated for a generation. This defiance of the Lord's Day is, to our mind, the most prevalent and devastating national sin.

# Purge the Nation of Filth

We can resolve that we will check the flood of pagan ideas of sex which is sweeppointed, and there face his God with profound gratitude for the past and unflinching faith in the future. If we trust God He will lead us out.—The Presbyterian.

# PREPARATION AGAINST WAR

There is a group of peace-loving Americans who believe that we can best assure the preservation of peace by developing and maintaining an adequate defense force. With this group, I am entirely in sympathy. Men of the highest intelligence and of unquestioned honesty and integrity of character have supported this position from the beginning of our existence as a nation up to the present time. Nearly 150 years ago when our nation was just beginning, the immortal George Washington, in his message to Congress on January 8, 1790, made a statement which remains as true now as it was on the day on which it was

# ATHEISM RAMPANT IN UNITED STATES

Our readers, of course, are not contacted by the proponents of the various unchristianlike, communistic and socialistic isms that have spun a web over the nation, and therefore they may not realize the fact that there are now in the United States some three hundred national movements of this character, having thousands of state and local branches and hundreds of propaganda organs which are blanketing the country from coast to coast.

The communists are rapidly following up this atheist propaganda by quickly organizing along the paths that are being hewn out by their propagandists, and are setting up their Workers Anti-Religious Leagues and American Atheist Societies in city and hamlet throughout the nation.

This degraded, imported, anti-God activity in the United States is only one of

the many movements among powerfully organized and highly financed socialist, communist and anarchist circles spread among our populace for the purpose of breaking down the moral fiber of the people and at the same time destroying their patriotism and respect for organized government, law and order.—National Republic.

# **PLAYING SANTA TO RUSSIA**

Before our government grants Russia's plea for a loan ranging up to \$75,000,000 with which to purchase goods in this country, it ought to be made clear just how the Soviet will repay. Since the Russians have no gold to speak of and because their paper rubles are worthless the world over it would be throwing good money after bad for us to advance them cash at this time.

Ever since the revolution which overthrew the czarist regime and repudiated all Russian debts, private capital has steadfastly refused to lend the Soviet a dollar. It is hardly the part of wisdom for the United States to rush in with assistance where private money refuses to venture.

We cannot accept payment when Russia settles the debt in anything she has to offer. The Soviets have lumber, oil, wheat and coal. We want none of these. To accept them to the extent of the loan sought would be to work hardship on our own vast lumber industry of the Northwest, our own Ohio coal fields, our own midwestern and southwestern oil fields, and our own great wheat belt.

It is hard to conceive of our government going ahead with this loan which has every aspect of a gift.—Columbus (Ohio) State Journal.

# THE LIQUOR QUESTION

There is one place where all the danger of liquor can be controlled, and that is at the mouth of the drinker. Liquor is perfectly harmless in a barrel or a bottle, it is only dangerous in a man or woman, boy or girl. It used to be a common saying that bartenders did not often drink. Probably that was only a fancy, but if it were true, it showed a very high degree of wisdom among bartenders. If anything could make a non-drinker out of a man, it ought to be the business of tending bar. If temperance people have anything to regret, it is their failure to do more about temperance education after the enactment of the Eighteenth Amendment. But even that fact need not frighten us too much. There is another resource. Regeneration by the power of God's Holy Sprit has controlled liquor. Men and women born again to Christ by the power of the Spirit are not going to be rushed into drunkenness. There is that to rest on. As one devout Christian man, the father of several young children, expressed it, when he stated rather bluntly that he was glad the Eighteenth Amendment was going: "It is going to take away from us this humanitarian notion that a piece of legislation can renew the sinful heart of man, and it is going to throw us back hard upon God, and His infinite grace through the shed blood of Christ our Saviour." The fact is we have never yet been rid of the liquor problem. Just now we are changing our lines, apparently, moving into some old trenches, but we have not lost one essential weapon in our warfare for the souls and lives of our children, our neighbors, our friends, our country or the world. Thank God, His grace is sufficient. Christ died for a world which knew the curse of liquor.—The Presbyterian.

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# MEMORIZING IN CHILDHOOD

Timothy, with his mother and grandmother, was probably converted under Paul
at Lystra. The Holy Spirit naturally used
the Scriptures in the new birth and conversion of Timothy, which he had known from
a child, as Paul says it was able to make
him wise unto salvation (II Tim. 1:5).
So, many parents have had the great joy
of seeing the early conversion of their children as the gracious reward of the faithful
training of their children, in storing their
minds with the Scriptures followed by
prayer. The greatest heritage to which a
child can fall heir in this world, is that of

godly parents, faithful in the responsibility for the destiny of their children (Prov. 22:6).

# Why Learn the Catechism?

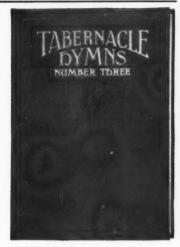
What is true about memorizing Scripture in childhood is equally true of memorizing the catechism. True, the catechism is not so vital as the Scripture, but it provides definitions of the truths of Scripture essential to the understanding of Scripture. It also provides a system of Bible principles, showing the order and relation of the truths to each other, thus fixing in the mind the plan of salvation, and establish-

ing and fortifying mind and heart against the false isms which would deceive, if possible, the very elect. Dr. John Hall, late pastor of the Fifth Avenue Presbyterian Church, New York, speaking of the importance of memorizing the catechism, said, "Having no anchor in definite religious knowledge, it is no wonder that a speculation cannot be propounded among us so silly that it shall not find followers."

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why it should be memorized in childhood: First, because it is a much easier task for the child than in later years; and second, because if it is not memorized in childhood, it is one in a thousand that it never will be. Some think it is a useless task to impose on the child, since he can have little or no understanding of the meaning of the words. But the meaning will come in later years when the reasoning powers of the mind are developed, and the need and importance of the truths embodied are realized.-Rev. E. E. Bigger, in Christianity Today.

### THE VALUE OF A PROGRAM

Some years ago we happened in on a morning service in one of our churches. We wanted to get all the new ideas we could, and we were there that day in time

for the Sabbath School. The superintendent had an opening exercise (not a worship program). He started by asking if anyone had a song to sing as he had not had time to look any up before he came (hardly true). He read the lesson, and it was easy to tell that he had not seen it before he came. He called the school together at the close and admonished the boys and girls. He said he did not have much to tell them that morning and, therefore, would be brief (a fairly certain sign that one will be long). When the church service came the pastor was equally uninteresting. When the time came for announcements, he started by saying he had a few announcements to make, and closed with the statement that he believed that this was all the announcements, and he was ten minutes between these terminals. His sermon had little voltage and apparently no objectives. It was filled with generalities and platitudes. In short, this church had no program, and as a result the people were listless, the youth uninterested, and the community untouched.

The Bible is a book with a program. The Acts is largely a record of plans, molded out of the experience of the apostles. Sometimes these had to be revised. Paul, in carrying out the great commission, worked, no doubt, by carefully detailed plan. The Church of any day can succeed only as it knows where it is going and how it is to get there.-Robert Pollock, in The United Presbyterian.

# PROTESTANT CHURCHES RAISE 378 MILLION

Contributions to Protestant churches in the United States in 1932 totaled \$378,000,-000, said a report submitted at a meeting of the general promotional executives of the principal denominations held under the auspices of the Federal Council of Churches of Christ in America.

The report, based on a study of trends in church finances, said the total was 40 per cent less than contributions in 1929. The national income during the period showed a drop of 54 per cent, it added.

Contributions in 1929 were reported as \$581,000,000, national income for that year \$85,000,000,000, and the 1932 national income \$40,000,000,000.-Chicago Tribune.

# HARPING ON ONE STRING

We were once asked this question: "Is there anything more disgusting than the making of premillennialism one's constant pulpit theme?" Without entering into any discussion of the millennial question, we answered: "Yes, it is more disgusting for a man to make opposition to premillennialism his constant pulpit theme." millennialism is charged with being censorious. Honestly now, is it as censorious as the organized opposition to it? We do not favor harping on any one string, but if one is intent on doing so, is it not better to seek to play a tune rather than to produce discord?—The Watchman-Examiner.

# UNHEEDED WARNINGS

Some years ago Woodrow Wilson sounded a note of warning that material prosperity could not continue indefinitely unless we built more stable spiritual foundations. In the days of prosperity the warning was but little heeded. Later Mr. Coolidge sounded a similar note in the following words: "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion." We are beginning to see now the wisdom of these two far-seeing leaders of our national life. Perhaps as never before business and professional men, scientists, statesmen and jurists, as well as preachers, are proclaiming the conviction that we must have a more adequate spiritual development than we now possess before there can be a return to normal economic conditions.-Christian Observer.

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# Truth Illuminated

William Norton

# DISAGREEMENT

Two Chinese coolies were arguing heatedly in the midst of a crowd. An onlooker who witnessed the wordy altercation, was told the coolies were "fighting." When he expressed surprise that no blows were struck, his Chinese friend informed him:

"The man who strikes first admits that his ideas have given out."

Think that one over, and see if it does not carry the wisdom of the ages.—Author Unknown.



# THE VOICE FROM ABOVE

At the corner of two busy thoroughfares, where the traffic was noisiest, the writer watched a man who was working quietly at the foot of a telephone pole; he seemed to know by instinct what was wanted by his mate, who was at work away up at the top of the pole; first one tool, then another, or a bit of wire would be sent up, and the two were working together in such harmony that I looked more carefully, and saw that the man on the sidewalk had clamped on his head what looked like a small telephone apparatus; one ear could hear the sounds around him, but the other was deaf to them, and was listening all the time to the voice from above. Being in constant communication they could work together in wonderful unity; and then I realized anew the need for us as Christians to be ever listening for the voice from above.-New Century Leader.



# DIG DEEPER!

A farmer once dug a well, and to this well he brought his horses and cattle to drink. From it he drew, for many days, sufficient for all the needs of his herds, but a drouth came in mid-summer and the flow of water diminished and the well ceased to refresh the herds. The farmer drove his stock to surrounding springs and brooks to give them the necessary watering, but one day a visitor at that home talked with him about his well and said, "Friend, why not dig the well deep-The farmer looked at his friend and said, "But the next digging must be through a strata of rock and flint." The visitor was persistent and said, "Very well, even though it must be dug through the flint rock, blast the rock and just a few more feet may give to you the most refreshing stream of water you could imagine.

How often in the church, during times of depression, do we come to the hour when we feel that the financial springs of our church have run dry. They are never dry. There are still sacrifices that can be made by thousands within the church, and all we need to do is to dig a little deeper.—Baptist Record.

### WHO WAS THE OWNER?

A rich man once said, "I owned \$50,000 and I was a happy man. Now, \$500,000 owns me. It says, 'Run here,' and I run. It says, 'Trust in me,' and I trust in riches. I am rich, unhappy, and hanker for more." "But," he was asked, "why then don't you give the \$450,000 away and return to your happy state?" "Ah," said the man, "did you ever hold the handle of a galvanic battery? The more the juice the tighter you hold."—New Century Leader.

# + + + PROOF OF LOVE

In an engine-room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask: How do I know I love God? I believe I love Him, but I want to know. Look at the gauge. Your love for your brother is the measure of your love for God.—The Sunday School Chronicle.

# + + + TRUST IN GOD

A mother tells this story concerning her small son's faith in her, which stirred her own faith in God. This twelve-year-old boy had a .22 rifle. He was taught that he must always remove the cartridges when the rifle was put away. The mother was to be absent for several days and told the boy that he must take good care of Auntie until she returned. While she was preparing to go, she heard the click of the gun. She found the lad loading his rifle. minded that he was not to keep shells in the rifle, he replied that since he was to take care of Auntie he must be prepared. He thought that if only one robber came he could probably handle him, but would need the gun if two appeared. The mother decided that if he took his responsibility like that, she would have to let him have the gun.

After several days away the mother arrived home at 11 o'clock at night and with her key came in without arousing the two at home. While in her sister's room talking about the trip she heard the click of the rifle. In the morning she asked the boy what the shells on the library table meant. He replied, "When you came home I didn't need the rifle any more because you would take care of Auntie. You know I didn't sleep very good while you were gone, but I sure slept last night after you got home."

Of course, the mother was touched by the seriousness with which the lad took her charge. But more than that, she was made very serious by the boy's absolute faith and trust in her. And she added, "I thought how much we need such absolute faith and trust in God."—Contributed.

### TRUE OPULENCE

There is such a thing as giving money freely and generously and thereby adding greatly to genuine wealth. "The man I admire," says Emerson, "is the one who is, not has, riches." True opulence consists in the possession of that treasure which expresses itself in character. The fine thing about it is that no income tax can diminish it, no bank failure can destroy it, and no bandit can take it away.—Westminster Teacher.

# + + +

# KEEP THE LENS CLEAN

The human soul is a mirror on which the light of God shines, and only the pure mirror reflects the perfect image. Skillful artisans make the great object glasses with which the mysteries of the stars are disclosed. The slightest flaw or speck blurs the image, but with the perfect glass, stars unseen by any eye throughout the history of the world, are in our days to be discovered.

It is a parable of the soul. Each film on the glass of character obscures the heavenly vision, but to the pure life, truth undiscernible by others breaks upon the reverent gaze, and the blessed vision is revealed to the pure in heart.—The Challenge.

# + + + STOP-GO

Most of us have learned these days to be obedient to the signs which alternately permit and prohibit progress at important street intersections. Doubtless we have become reconciled to them as reasonable and protective, and prefer to abide by their directions rather than trust to our own sight and judgment and possible rash actions in the penetration of traffic.

These lights upon the way truly bring us a lesson of greater import. God sets in our pathway at important cross roads of life's progress, signs that may often guide us straight on, in an unobstructed course, or as often hold us back to wait His time while we see others going on in advance, outstripping us in the way that we ourselves were anxious to go. God has some reason for the seemingly arbitrary detention. The old saying that "our stops as well as our steps are ordered of the Lord" is certainly true.

In some cities, vehicles in street traffic are allowed to make a turn to the right when the "stop" light is set against them. How significant that this turn is a right turn! Many who are earnestly pressing on in the King's highway, purposing to follow in the course they believe the Lord has made for them, are checked by some unexpected sign to stop. They may be hastening toward the mission field, their way seeming to be open, when suddenly something intervenes-the way is blocked. This occurrence may mean waiting, waiting till a new light shines out and makes the way clear to go forward, or, we may say, till the Lord's hand appears unmistakably pointing one onward. And yet the blocking of the way one had hoped to take may mean that it is expedient to turn some other way, a right way in the sight of Him who directs our progress in the busy thoroughfare of life-F. F. H., in China's Millions.

# Practical and Perplexing Questions

Grant Strob

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

# RUSSIA AND RELIGION

J. E. L., East St. Louis, Ill.

Question: To what extent has the Soviet government outlawed the Christian religion?

Answer: Religion in every form has been outlawed in Russia, and this is her program also for all the world. One of the leaders states the case thus: "Why should we believe in God? We hate Christianity, and Christians . . . . Christian love is a hindrance to the revolution . . . . What we want is hatred. We have done with the kings of the earth; let us now deal with the kings of the skies." It is believed that "Communism is not compatible with religion." For reliable information of conditions in Russia read The Mystery of Iniquity, by Louis Richard Patmont; published by the Graeter Publishing Concern, Fresno. Calif.

# **RELIGIOUS DRAMAS**

C. S. M., Sacramento, Calif.

Question: What is the history and effect of religious dramas on the life of the Church?

Answer: The religious drama evidently originated in the Middle, or Dark Ages, at a time when the Church had become largely paganized. These plays began as "mysteries," and presented in simple manner Bible scenes and events. Owing to disturbances from onlookers when these plays were given in the open, Pope Innocent III, in 1210, forbade the clergy to take any part in them. Gradually these plays got into secular hands and became mere "miracle plays." When improved, these latter were said to have had a great and wholesome influence on the Reformation. But on the other hand the miracle play became a "morality," with little or no relation to the Bible. When these moralities became the fashion only several more changes and additions were required to prepare the way for the modern theater. Their effect on the life of the Church can be measured by their origin. Since the Church of today has become so largely secularized and worldly, should we be surprised to see worldly methods adopted to carry on its work? They are an evidence of spiritual deterioration and can not benefit the Church. In modified form they are merely a repetition of past history. When the power of the Holy Spirit is manifest in the Church there will be no demand for plays, pageants, and dramas sponsored by the Church.

### A FIVE-MINUTE TEST

W. C. C., Chicago, Ill.

Question: I am interested in learning about Bible courses, not too difficult, which may be studied at home. Do any of the Bible schools offering home study courses provide their prospects with a Bible test which would help direct me to a profitable course?

Answer: The Correspondence School of the Moody Bible Institute is always pleased to mail a "Free Five-Minute Bible Test" upon request, to anyone sending name and address. The person thus reguesting this useful test, which has resulted in many thousands of people studying the Bible systematically, is under no obligation.

# JAZZ MUSIC ANCIENT

W. C., Mosho, Me.

Question: What is your interpretation of Amos 6:5?

Answer: The word for "chant" is used only here. Various interpretations are given; such as to "scatter," or "prate," "to pour out words at random." Here, "to the sound of the viol." One commentator says, "Rhythm was everything, the sense nothing." Does not this suggest the modern "jazz"? Likewise, as today, they invented new instruments of musical torture, and probably when remonstrated with, appealed to David. But David improved the Temple service by his addition of new instruments, and the purpose of his inventions was to praise Jehovah (I Chron. 23:5). These reveling Samaritans used theirs to enhance their own luxurious and degenerate pleasures.

# REAPPEARANCE OF SAMUEL

F. A., Muskegon, Mich.

Question: Did Samuel arise from the dead (I Sam. 28:8-19)?

Answer: Several alternatives have been offered: (1) The appearance was a delusion of Satan; but the content of the message proves this impossible. (2) The witch was in a state of ecstacy and imagined she saw Samuel; but the natural realism of the account is against this. (3) The appearance was a deliberate imposture practiced on Saul by the witch; but the character and fulfillment of the doom pronounced on Saul shows it to have been true prophecy. Contrary to these unsatisfactory explanations, the plain and natural narrative favors the realty of the appearance of Samuel in person. Such was the belief of the ancient Jewish nation and of early Christian writ-This view is confirmed by such expressions as "the woman saw Samuel," Saul "perceived that it was Samuel," "Samuel said to Saul," "then said Samuel," and "the words of Samuel." We do not understand that this appearance necessitated the raising of the body of Samuel, but that the spirit of Samuel clothed in some recognizable form came up from Sheol, held conversation with King Saul, delivered God's message to him, then returned whence it came.

# CONTENT OF THE JONATHAN-DAVID COVENANT

L. B., Burt, Iowa.

Question: What was the content of the covenant between Jonathan and David?

Answer: Originally it was a covenant of friendship (I Sam. 18: 1-4). Later this covenant was renewed, enlarged, and sealed with an oath (20:11-17). It included the safety of David, so far as Jonathan was able to provide it (vv. 12, 13) and required of David that he in turn show the kindness of the Lord to Jonathan himself, and also to his house (vv. 14-17).

### VOTING WET

W. R. T., Lancaster, Pa.

Questions: (1) Why is it that every state thus far has voted wet, even states that always were dry? Why this change of heart? (2) What about the advice of Paul to Timothy? (3) Does the Bible teach temperance or total abstinence?

Answers: (1) A series of causes may be mentioned, such as politics; the misleading propaganda conducted by so many of our newspapers: cessation of education on the part of the dry forces, so that the new generation of voters are uninformed as to the curse of the wet evils; our unparalleled material prosperity, which has led to luxury and the lowering of moral standards; lastly, and worst of all, the unbelief, worldliness, and loss of spiritual power in our churches. (2) The "little wine" was for medicinal purposes, and does not deal with its use as a beverage. (3) Temperance; except in the case of the vow of the Nazarite, which was voluntary. But the Bible does not deal with the question of public drinking places and all their accompanying social evils. Neither does the Bible deal with organized crime and lawlessness connected with the drinking evil.

# Jewish Evangelization

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# WILLS OF THOSE RAPTURED

A. L. E., Pontiac, Mich.

Question: Can you give me any information as to what procedure a Christian should follow in regard to making his will. whereby after his rapture, with all other Christians, his property would fall into the hands of those who could be relied upon to use it for the Lord's work?

Answer: Serious consideration has been given to this subject and we glean the following: (1) If one feels obligated to leave any of his estate to non-Christian relatives, it is advisable to leave it in the form of sound annuities. (2) If a person is interested in the evangelization of the Jews, an upright orthodox Jew might be named to administer such funds, or else some Christian Jewish organization devoted to said object. (3) A closing provision might be added to the will in which a Christian is named as an executor, such as follows: in event of .. being de-

ceased or missing, then I nominate Trust Company to carry out the provisions of my will. (4) The will may be drawn up without taking into consideration the conditions which will follow the Rapture, and then provision be made in the residue for the Rapture. In this residuum it would be well to name such organizations as are now fully equipped and already carrying on aggressive evangelistic work for the unsaved. Although such institutions will not immediately be in the hands of the saved, they probably soon would be. (5) In the Sunday School Times of April 1, 1933, an article on this subject closes with a splendid testimony to the Rapture by a number of business and professional men in Vancouver, B. C., which has been placed in their safety deposit boxes. Their example is a good one to follow for the salvation of those left behind.

# HERITAGE OF THE JEWS

C. G. J.; S. Coventry, Conn.

Question: If the Jews are not the lineal descendants of the children of Israel, as a recent book claims, is it not stretching the language of prophecy out of all legitimate proportions to make any reference to the Jewish occupation of Palestine?

Answer: Any book that holds such a view of the Jews either is ignorant of the Bible or rejects its testimony. Originally the inhabitants of Judah were called Jews, but later the term was applied to all the descendants of Abraham. This was also true in New Testament times, as we find from the Gospels, Acts, and Epistles. The ancient name of Palestine was Canaan, which was given to Abraham and his descendants as their unconditional and perpetual heritage (Gen. 12:7; 13:15; 17:7, 8, etc.).

# DISAPPROVED PRACTICES

A. L. C., Pinedale, Wyo.

Questions: (1) Why is it that certain denominations teach that it is a sin to dance, attend shows, and to play cards, while others see no harm in these things? (2) Should members of the former churches say that members of the latter are not Christians?

Answers: (1) Things which may not in themselves be sinful may become so linked with sin that it is best to avoid them. The things mentioned may be sinful for Christians because of their associations, or because of their harmful reactions upon their own spiritual life. The fact is that spiritually-minded Christians cannot enjoy such things. The reason is that the indwelling Holy Spirit does not approve of them. If a Christian wants to live a separated life, maintain an intimate fellowship with the Lord, live an abiding, fruitful life, he must refrain from doing certain things practiced by the world, even though they may be endorsed by some churches and by well-meaning but misguided pastors. (2) Since this matter is not one of salvation but rather of conduct, Christians in one communion should not condemn those of another communion and self-righteously consign them to perdition. Rather should they pray for them that they may have higher Christian ideals and aspirations.

### FINANCING A CHURCH

C. W. G., Smithville, Ohio

Questions: (1) Do both the Old and the New Testaments teach tithing? (2) Is there any better method of financing a

church? (3) How can giving be made a means of grace?

Answers: (1) Only in the Old Testament is tithing clearly taught. It is a privilege for Christians to tithe, but not an ob-



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ligation. Many Christians should give more. Some cannot give so much. (2, 3) In I Corinthians 16:2 we find instructions for a special offering, but from personal experience we have found nothing better for the general finances of the church. It teaches obligation, regularity, and proportionate giving. Giving thus, as a part of our worship, it is a means of grace. But along with this method should go instruction. When I was a pastor I preached once or twice each year on some phase of giving, setting forth the reasons for, and the benefits of giving "unto the Lord." Another accompaniment to the weekly offering is that envelopes should be provided by the church at the beginning of each fiscal year for each member of the family. Thus the children form the habit of giving and take part in the worship. In fact, financial education is just as important for training children as raising money. I have never known this method to fail, but it requires several years to get it firmly established.

### PORTRAYAL OF OLD AGE B. I. J., Cape May, N. J.

Question: Please explain Ecclesiastes 12:4. 5.

Answer: In its appeal to youth to remember the Creator before the coming of evil days and the years which afford no pleasure, the first verse of the chapter gives us our clew. "Evil days" are not necessarily the punishment of bodily sins, but suggest the inevitable limitations and weaknesses which accompany old age. The language which follows is highly imaginative, yet plainly descriptive of declining years and the impairing of one's faculties. As verse 3 indicates the decay of bodily organs, so verses 4 and 5 are thought by some to refer particularly to the decay of bodily functions. Keeping in mind the suggested storm of verse 2, the phrase in verse 4, "and the doors shall be shut in the street," seems to refer to apertures by which the life processes of the body are carried on, and which in old age sometimes do not properly function, and hence are "shut." The phrase, when "the sound of the grinding is low," seems to refer back to the grinders (teeth) of verse 2, and may refer either to the fewness of the teeth or to the inability to vocalize as clearly as in youth, because of their loss. "Shall rise up at the voice of a bird" seems to describe the early wakefulness of old age. "The daughters of music shall be brought low" may symbolize either the loss of the ability longer to sing, or of the power to enjoy the songs of others. The first suggestion would have reference to the impairment of the vocal cords, and the second to the dullness or loss of hearing. Coming now to verse 5, "Afraid of that which is high"—hill climbing is no longer easy. And "fears shall be in the way"-loss of physical and mental powers is often accompanied by dread of the future and its imaginary terrors. "And the almond tree shall flourish"-the Hebrew word for this tree suggests sleeplessness, insomnia, or wakefulness. "And the grass-hopper shall be a burden," or, "shall drag himself along" (R. V.); that is, the decrepit old man is allegorically likened to the awkwardly walking grasshopper, and is a burden to himself. "And desire shall fail"-this noun occurs only here. It may

be rendered "the caperberry" (R. V. margin), which was used as a restorative and stimulant. There comes a time in old age when such means fail in their medicinal virtues. Hence "man goeth to his long home, and mourners go about the streets.

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Moody Bible Institute Monthly

# International Uniform Sunday School Lessons

P. B. Fitzwater

# November 12 Paul in Macedonia Acts 16:9-15, 25-31

Golden Text:—And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

# 1. Forbidden to Preach in Asia (vv. 6-8).

The inclination of the missionaries was to tarry in Asia Minor, preaching the Word, but they were hurried along, contrary to this inclination. This furnishes a fine example of divine guidance. The Holy Spirit is just as active and faithful in closing doors as in opening them. "The stops as well as the steps of a good man are ordered of the Lord." We ought as truly to recognize God's hand in the "shut-ins" as in the "open-outs."

# II. The Call to Macedonia (vv. 9-12).

The time had now come for the gospel to begin its conquest of another continent. The crossing of the gospel from Asia to Europe determined the entire history of the Church. Instead of being an oriental movement, it became mainly occidental.

1. The Vision (v. 9).

Being hemmed in on all sides, a vision was given to Paul of a man of Macedonia pleading for help. This made clear the meaning of the closed doors about him. Before there can be any great forward movement there must be a vision.

2. The Advance (vv. 10-12).

As soon as the divine way was known they moved forward. Visions must be quickly translated into aggressive action or they are blotted from our skies. These missionaries neither questioned the wisdom of God nor delayed action.

# III. The First European Convert (vv. 13-15).

The Jewish element in Philippi was so small that they were unable to afford a synagogue. The devout people, therefore, were accustomed to worship by the riverside. To this humble gathering Paul came and preached. Lydia, a business woman of Thyatira, believed his message and was baptized. The steps in her conversion are strikingly typical—

1. Attendance at the Place of Worship

Usually those whom God is calling are found in the place of prayer.

2. Listening to the Preaching of the Word of God (vv. 13, 14).

The instrument used in the conversion of sinners is God's Word. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

3. Her Heart Was Opened by the Lord (v. 14).

Only the Lord can convert a soul. It is our business to preach the Word of God,

and it is God's business to open the heart of the inquirer. When the gospel is preached the Spirit of God opens the sinner's heart for the reception of Christ.

 She Was Baptized (v. 15).
 Confession of Christ in baptism is the natural desire of those whose hearts the Lord has opened.

5. Hospitality Practiced (v. 15).

Those who experience God's saving grace are disposed to have part in His work by rendering aid to His ministers.

# IV. Paul and Silas in a Roman Prison (vv. 16-40).

1. The Occasion (vv. 16-24).

As the missionaries went to the place of prayer they were accosted by a young woman who possessed a spirit of divination. In the name of Jesus Christ Paul commanded the evil spirit to come out of her. With the casting out of this evil spirit went the supernatural power which was a source of revenue to the syndicate of men who owned her. This so enraged her owners that they brought Paul and Silas before the magistrates on a false charge. Without any opportunity to defend themselves Paul and Silas were stripped, beaten by the angry mob, then remanded to jail, where they were made fast by stocks in the inner prison.

2. Their Behavior in Jail (v. 25).

They prayed and sang hymns to God. It seems quite natural for them to pray under such circumstances, but to sing hymns was quite astonishing to all who had not come into the possession of peace of God through Christ. In spite of their circumstances their hearts went up to God in joyful gratitude. Christian's joy is deeper than circumstances.

3. Their Deliverance (v. 26).

The Lord wrought deliverance by sending a great earthquake which opened the prison doors and removed the chains from off their hands.

4. The Conversion of the Jailer (vv. 27-34).

After hearing Paul preach, he became a humble inquirer after salvation. He was convicted of sin and felt the need of a Saviour. Paul clearly pointed out the way of salvation to him when he said, "Believe on the Lord Jesus Christ."

5. The Magistrates Humbled (vv. 35-40).

a. Prisoners ordered released (vv. 35, 36).

The earthquake produced fear in them, moving them to order the prisoners' release.

b. Paul's refusal to go (v. 3).

The ground of his refusal was that their rights as Roman citizens had been violated. c. Prisoners officially liberated (vv. 38, 39).

Because these were Roman citizens, the officers removed them with fear for what they had done.

# November 19 Paul in Athens Acts 17:16-34

Golden Text:—For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.—Acts 17:28.

# I. Athens Full of Idols (v. 16).

Athens was the intellectual metropolis of the world at that time, the home of the world's greatest eloquence and philosophy. In spite of this fact the city was given wholly to idolatry. The sight of this so stirred Paul's spirit that he was willing to preach the gospel lonehanded. He had confidence in the gospel to win its own way. He knew that despite the wealth and learning of the Athenians, they needed the gospel the same as the poor and the ignorant.

# II. The Parties Concerned in the Controversy (vv. 17-21).

1. The Jews (v. 17).

True to his usual custom, Paul went into the synagogue and entered into earnest argument with the Jews. Since nothing is said of his success among his countrymen, we infer that no great stir was made among them.

2. The Devout Persons (v. 17).

This doubtless included proselytes to the Jewish faith.

3. The Philosophers (v. 18).

From the Jews and devout persons he turned to such as were found in the market place. Here he came into touch with the Epicurean and Stoic philosophers. Epicureans were atheistic materialists. They denied the doctrine of creation and gave themselves up to sensual indulgences, since they had no idea of future judgment. The Stoics were pantheists. When these philosophers heard the preaching of Paul they desired to know what new doctrine he preached so they invited him to the Areopagus where he might speak to them of his new doctrine. They inquired as to what this "babbler" might say. Since the Athenians spent their whole time, either in telling or hearing some new thing, they were willing to hear Paul. The word "babbler" means literally "seed-picker." They conceived Paul as a globe-trotter who



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had gathered up seeds of truth here and there over the world and who was somewhat like themselves, interested in talking about that which he had seen and heard.

# III. Paul's Address on Mars' Hill (vv. 22-31).

1. The Introduction (vy. 22, 23).

He introduced his discourse in a courteous and conciliatory manner, stating that he perceived that they were very religious. He did not accuse them of superstition as the Authorized Version would make it, but as the Revised Version, "very religious." He declared that as he was viewing their city he beheld an altar with an inscription, "To the unknown God." This was his point of contact. He proceeded at once to connect it with the idea of the true God,

# GOSPEL FOR THE YOUTH.

implying that this altar had been erected to Him. He was too wise to denounce heathenism and idolatry.

2. The Body of His Discourse (vv. 24-

A declaration concerning God (vv. a. 24, 25).

(1) The true God created the material

universe (v. 24).

This was a direct blow at the philosophy of both the Epicureans and the Stoics. He did not attempt to prove the existence of God, because it needs no proof. In keeping with this, the Bible everywhere assumes the existence of a divine being.

(2) God's spirituality and immensity (vv. 24, 25).

Being essentially spiritual He demands heart-service, and being transcendent above all He is not confined to earthly temples. He is, therefore, not served with men's hands as though He needed anything. Neither is He confined to any sort of a religious temple.

(3) His active providence (v. 25).

He gives existence to all things. He bestows needed gifts to all creatures, and as sovereign directs all things.

b. His declarations concerning man (vv. 26-31).

(1) His common origin (v. 26).

This was a blow at the foolish Athenian pride which supposed that they were superior to all other people. This proposition he proved from their own literature (v. 28). He argued that if men are the off-spring of God and bear His likeness, it is utter folly to make images as the senseless idols were.

(2) Nations have their place by the sovereign purpose of God (v. 26).

He argued that the position and mission of each nation is of God's appointment. This truth, if realized, would have a sobering effect upon the nations.

(3) Men should seek God (v. 27). His goodness and grace in supplying all human needs, and His sovereign ordering of all the affairs of the nations should move men to see and seek God, for He is near to everyone of us. He is so near that our existence and movements are all under His control (v. 28).

(4) Pressing obligations to repent (vv. 30, 31).

This was his supreme message. Though God had formerly passed over the idolatrous practice of the nations, He now calls all men to repent. The solemn reason for such action is the coming day of judgment, the guarantee of which is the resurrection of Iesus Christ from the dead. Since there is no truth more unquestionably established than the resurrection of Christ, the coming judgment is absolutely sure. Men will be judged on the basis of their attitude toward Jesus Christ. The truth of the coming judgment needs great emphasis today, for people are disposed to be skeptical about it.

# IV. The Results of Paul's Preaching (vv. 32-34).

1. Some Mocked (v. 32).

This is ever the case. Men and women are today mocking the preacher who dares to preach the coming judgment. This attitude, however, does not alter the fact of

2. Some Procrastinated (v. 32).

This is the common way of men. Many of them do not mock, but they hesitate to accept and act upon the urgency of the message.

3. Some Believed (v. 34).

Wherever the gospel is preached there are some who believe and are saved. This fact should make us rejoice.

# November 26 Paul in Corinth

# Acts 18:1-17; I Corinthians 1:1-2:8

Golden Text:-For I determined not to know anything among you, save Jesus Christ, and him crucified.—I Corinthians

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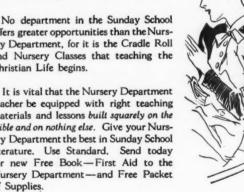
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1. Finding a Home (v. 2).

This he found with Aquila and Priscilla who were recently expelled from Rome. Being of the same nationality, there was a natural affinity with them.

2. Toiling for Daily Bread (v. 3).

They earned their living by tentmaking. Every Jewish child was taught some trade by means of which he could gain his livelihood, should occasion require. Missionaries should not be above honest toil.

### Preaching in the Synagogue at Corinth (Acts 18:4-8).

1. Compelled to Toil for a Living (v.

Though compelled to toil for a living, He reasoned in the synagogue every Sabbath, persuading the Jews and the Greeks.

2. His Activity Increased through the Coming of Silas and Timothy (v. 5).

This was caused by

a. Favorable report from the church at Thessalonica.

This report put new vigor into his laborers.

They brought pecuniary gifts from b. the Macedonian church (Phil. 4:15; II Cor. 11:9)

These gifts providing for his sustenance made it possible for him to devote more time and energy to the preaching of the gospel.

c. Silas and Timothy became helpers of Paul in the work.

Increased Opposition (v. 6).

Paul's increased activity met with increasing opposition. This can always be expected.

4. Paul Announces His Purpose to Turn to the Gentiles (v. 6).

This was necessitated because of the opposition and blasphemy of the Jews.

5. Paul in the House of Justus (vv. 7, 8).

He remained sufficiently near those whose hearts God had touched so that they could easily find him. His success here was such that Crispus, the chief ruler of the synagogue, was converted. Paul departed from his usual custom and baptized Crispus.

# III. Paul's Vision (Acts 18:9-11).

This vision was for the purpose of giving encouragement to Paul at this time. His experiences in Europe were most trying.

"Be Not Afraid" (v. 9). 1.

The one who is doing the will of the Lord need not be afraid.

"Speak, and Hold Not Thy Peace" (v. 9).

The one who has heard the voice of God cannot refrain from speaking.

"I Am with Thee" (v. 10)

All who faithfully carry out the divine commission can be assured of the divine presence.

"No Man Shall Set on Thee to Hurt Thee" (v. 10).

No harm can come to the Lord's servant until His work is done.

5. "I Have Much People in This City"

The one who goes forth with the divine

Paul came to Corinth a stranger in a message can be assured that his ministry cannot fail and shall have fruit for his service.

# IV. Party Spirit in the Corinthian Church (I Cor. 1:10-18).

In this church rival factions were contending against each other. Some were for Paul, some for Apollos, some for Peter, and some for Christ. The cause of this threatened division was failure to see the true headship of the Church. Christ is the one and only Head, and the members composing His body cannot be divided. Membership and interest all center in Christ. By one spirit all were baptized into the one body (I Cor. 12:13). Sectarianism is an evil to be deplored. The factious spirit in the Church mars its testimony and retards its growth. Those who understand the oneness in Christ will be joined together in the same mind and judgment.

### V. The One Supreme Message of the True Preacher (I Cor. 2:1-8).

It is Jesus Christ and Him crucified. On the basis of intelligent assent to logical proposition, Christian unity is impossible. Prejudice and human limitations prevent men from seeing eye to eye. Christian unity is only possible as the members of His body grow up into Christ.

# December 3 Paul in Ephesus Acts 19:8-20

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### I. John's Disciples Become Christians (vv. 1-7).

These twelve disciples had only been taught the baptism of repentance. Paul taught them to believe on Christ; that is, to receive Him as the one who, on the Cross, had provided redemption for them. When they received Jesus Christ, Paul laid his hands upon them and they received the Holy Spirit.

#### II. Paul Preaching in Ephesus (vv. 8-10).

He doubtless had in mind making Ephesus a missionary center.

1. In the Jewish Synagogue (v. 8).

Though the Jews were Paul's inveterate enemies his rule was to go to them first with the gospel. He was permitted to preach here for three months. His preaching here was characterized

a. By boldness.

He realized that God had sent him and that he was backed by divine authority. Boldness should characterize every preacher and Sunday School teacher. No apology should be made for their utterances.

b. By reasoning.

God's message is in accord with the highest reason.

By persuasion.

Paul says, "Knowing the terror of the Lord we persuade men." It is not enough to go boldly with a reasonable message, it must be accompanied by persuasion.

d. By speaking "concerning the kingdom of God."

He did not discourse on current events, philosophy or literature, but upon the message of salvation through Christ. Every opportunity of speaking to dying men about Christ ought to be used as though another would never be given.

2. In the Schoolhouse of Tyrannus (vv. 9, 10).

The Jews were only hardened by Paul's earnest preaching. They came out and spake openly against this way of salvation in Christ. Paul separated the disciples from them and resorted to the schoolhouse of Tyrannus. This action was followed with glorious results.

### III. God Working Miracles through Paul (vv. 11, 12).

As Christ's messenger he needed credentials. Ephesus was noted for its wonder workers. If Paul's ministry was to be successful here, God must in an extraordinary way put His seal upon his work. So wonderfully did He manifest His power that even handkerchiefs and aprons brought from Paul's body healed the sick and cast out evil spirits from those who had been made wretched by them. Everywhere the spirits owned the supremacy of the risen Lord.

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IV. Paul Meeting with Violent Opposition (vv. 13-16).

Seeing the marvelous power operating through Paul, certain Jews who went about the country practicing magical arts at the expense of their poor unfortunate fellow countrymen, undertook to use the name of Jesus in their deceptive work. Knowing that the connection with Jesus Christ was not real on the part of these Jews, the use of His name by them only enraged the evil spirits, who sprang upon them and overcame them.

V. A Glorious Awakening at Ephesus (vv. 17-41).

1. Fear Fell on All (v. 17).

News of the casting out of these evil spirits created impressions favorable to

2. It Brought to the Front Those Who Professed Faith in Christ While not Liv-

ing Right Lives (v. 18).

They believed on Christ, but had not broken from their sins. Great blessing would come to the Church if some awakening could come to those whose lives are not in keeping with their profession, and cause them openly to confess Christ and make a new start.

3. They Gave Up the Practice of Black

Arts (v. 19).

This means forms of jugglery by use of charms and magical words. All such are in opposition to the will of God. Therefore no one can have fellowship with God while practicing these arts. They proved the genuineness of their actions by publicly burning their books. Though this was an expensive act, the valuation being about \$12,500, they did not try to sell the books and get the money back. When one finds that he has been in a wrong business or in wrong relation, such as the selling of intoxicating liquors, or in fellowship with spiritualism, etc., he should empty his whisky and beer in the sewers and burn his books.

4. The Uproar of the Silversmith at Ephesus (vv. 23-41).

a. The occasion (vv. 23, 24).

This was the power of the gospel in destroying the infamous business of Demetrius and his fellows. It was clear to them that idolatry was tottering before the power of the gospel. They were not particularly interested in the matter from a religious standpoint, but because it was undermining the city's principal business. b. The method (vv. 25-29).

Demetrius, a leading business man whose business was the mainstay of others of a similar nature, called a meeting and stated that much people had been turned from idolatry and that the market for their wares was materially weakened. He appealed to his fellows on the ground

(1) Of business (v. 27).

He said, "This our craft is in danger of being set at nought." The world is willing to tolerate any kind of religion or moral awakening as long as it does not interfere with its business or manner of living.

(2) Of religious prejudice (v. 27). He said, "The temple of the great god-dess Diana should be despised." He became quite religious when his business was being interfered with.

(c) The issue (vv. 28-41).

The speech of Demetrius gained his end. The whole crowd was enraged and yelled in unison, "Great is Diana of the Ephesians" (v. 28). This method of proving a point seems quite modern. The mob was quieted by the tact and good judgment of the town clerk (v. 35).

First, he rebuked them for yelling for two hours to prove a point which everybody admitted (vv. 35, 36).

Second, he showed that Paul and his companions were not guilty of any criminal act (vv. 37-39).

Third, the people were in danger of being called to account for this riot should it come to the ears of Caesar (vv. 40, 41).

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4. There is a grave without a gardenhell.-W. B. Hinson.

### EIGHT "OUGHTS" OF THE CHRIS-TIAN LIFE

The "Ought" of Love (I John 4:11). The "Ought" of Prayer (Luke 18:1). 1. 2

The "Ought" of Obedience (Acts 5:29).

The "Ought" of Patience (Rom.

15:1). 5. The "Ought" of Sacrifice (I John

3:16). 6. The "Ought" of Giving (Acts

The "Ought" of Forgiving (II Cor. 2:7).

The "Ought" of Service (John 13:14).-Moses Immanuel Ben-Maeir.

# WHY JESUS IS PRECIOUS I Peter 2:1-8; cf. Isaiah 28:16

# I. Because He is God's Choice (v. 4).

- A chief corner stone (v. 6).
- Elect and precious (v. 6).
- 3. Head of the corner (v. 7).
- Stone of stumbling (v. 8).
- 5. Rock of offense (v. 8).

# II. Because He is the Believer's Choice (v. 7).

- 1. Finding the Lord is gracious (v. 3).
- Coming to a living stone (v. 4).
- Becoming living stones (v. 5).
- Built up a spiritual house (v. 5).
- Now an holy priesthood (v. 5).
- Offering up spiritual sacrifices (v. 5).
- 7. Shall not be confounded (v. 6) .-Walter Rothwell.

# PAUL'S GOSPEL Romans 2:16

Introduction: Much said about the Gospel according to Matthew, Mark, Luke and John, but the Gospel according to Paul is of greatest importance.

I. A Supernatural Gospel (Gal. 1: 12; II Tim. 1:11).

II. A Universal Message (Acts 17: 30, 31; Rom. 2:16).

III. Produces Supernatural Results. 1. Salvation (Rom. 1:16; Heb. 7:25).

2. Satisfaction (Rom. 5:1-5; Phil. 4:6, 7).

3. Steadfastness (Rom. 16:25; Eph. 3:16, 17).

4. Victory (II Cor. 2:14; II Tim. 4:7,

IV. Gives Supernatural Hope (Rom. 15:13; Titus 2:13).-W. I. Satterfield.

# SOME DIVINE ABILITIES "He is Able"

1. Able to Save (Heb. 7:25). Divine salvation.

2. Able to Keep (Jude 24). Divine security.

3. Able to Succor (Heb. 2:18). Divine support.

4. Able to Deliver (Dan. 3:17). Divine separation.

5. Able to Do (Eph. 3:20). Divine strength.

6. Able to Give (II Chron. 25:9). Divine sufficiency

7. Able to Subdue (Phil. 3:21). Divine subjection.-G. W. Bunce, in The Witness.

# LIFE OR DEATH-WHICH? Romans 6:23

# I. Contrasts.

1. Contrasted destinies (heaven or hell).

Contrasted rewards (wages-merited or gift-unmerited).

3. Contrasted masters (God or sin). 4. Contrasted choices (second death or life eternal).

5. Contrasted conditions (death apart from Christ or life with Christ).

### II. Similarities.

1. Duration of destinies.

Obedience to masters.

3. Tenses (present and future).

Eternal certainties (death and life).

-R. W. Van Anda.

# CHRISTIANS WITNESSING FOR CHRIST

# Acts 1:8; Romans 12:1, 2

# I. Why We Should Witness.

1. Christ gave His life a ransom for us. Therefore, we should obey Him.

2. We are bought with His blood—"Ye are not your own." Therefore, we are subject to His will.

3. It is a command of God-"Present your bodies a living sacrifice.'

# II. How We Should Witness.

1. By living a life "holy, acceptable unto God." Christ died for me, I live for Him.

2. By living for Christ-"Be not conformed to this world."

3. By living a new life in Christ, separated from the world-"be ye transformed."

# III. The Result of Such Witnessing. 1. It gives a clean conscience to the

Christian.

2. It gives joy and fellowship with the Lord.

3. It gives evidence to the world "what is that good, and acceptable, and perfect will of God."

Illustration: The Hebrew children. Shadrach, Meshach and Abednego, did not fail God when He needed them to witness for Him, and God did not fail them when they needed Him.-A. R. Longman.

# DAVID'S PRACTICAL THANKS-GIVING

### Psalm 116:12-19

I. The interrogation of the psalmist as to what returns he should make to the Lord for all His benefits (v. 12).

II. The resolutions of the psalmist as to what he should return unto the Lord for all His benefits (vv. 13-19).-R. W. Van

## BIBLE READING ON THANKS-GIVING AND PRAISE

Things to be Thankful for: I Thess. 5:18; Isa. 48:20; Ps. 28:7; Luke 15:24; I Pet. 4:12, 13; Dan. 6:22; I Tim. 1:12; Col. 1:12.

The Ground of Thanksgiving: I Cor. 15:57; Gal. 6:14.

3. The Profit of Thanksgiving: Ps. 92:1; I Tim. 4:5; Ps. 119:54; Luke 17;18,

19; Acts 16:25, 26. The Fellowship of Praise: Luke

19:37, 38; Rev. 7:11, 12.-Compiler Unknown.

### THANKSGIVING

1. Thanksgiving is Commanded:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6). 2. Thanksgiving is a Good Thing:

"It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O most High" (Ps. 92:1)

3. Thanksgiving Should be Offered to God: "Offer unto God thanksgiving; and pay thy vows unto the most High" (Ps. 50:14). Thanksgiving Should be Offered in the

Name of Christ: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

5. Thanksgiving Should be Offered in Everything:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

6. Thanksgiving Should be Offered for the Goodness and Mercy of God:

"O give thanks unto the Lord, for he is good: for his mercy endureth forever" (Ps. 107:1).

7. Thanksgiving Should be Offered for the Gift of Christ:

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

8. Thanksgiving Should be Offered for the Supply of Food:

"For every creature of God is good and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (I Tim. 4:5).

Thanksgiving Should be the Continual Occupation of Saints:

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our own lips giving thanks to his name" (Heb. 13:15).-Compiler Unknown.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.-Editors.

# CHRIST AND THE BELIEVER

1. Christ within the Believer (John 3:3; Gal. 2:20; 4:19).

2. Christ before the Believer (Heb. 12: 2; John 8:12; 10:27).

3. Christ beneath the Believer (I Cor. 3:11; John 14:6; Eph. 6:15).

4. Christ behind the Believer (Ps. 23: 6; Isa. 30:21; 52:12).

5. Christ above the Believer (Heb. 9: 24; 10:12; I John 2:1).

6. Christ beside the Believer (Luke 24: 32; John 14:16; Isa. 41:10).

7. Christ beyond the Believer (Col. 1: 27; I Pet. 5:4; I John 3:2).-Henry Hepburn.

# "TOGETHER" I Thessalonians 4:16, 17

1. Together with Him in the Air (I Thess. 4:17).

2. Together with Him in Paradise (Luke 23:43).

Together with Him in Heaven (Eph. 2:6).

Together with Him in Glory (John

17:22). 5. Together with Him in Marriage

6. Together with Him in the Kingdom

(Rev. 20:6). 7. Together with Him in Love (John

Together with Him in Joy (Luke 15:11-32).-Walter Scott, in Light and Liberty.

# UNITED TESTIMONY Philippians 1:27-30

Paul's desire to depart Introduction: and be with Christ, upon second thought, was checked when he thought of the needs of these Philippians. The testimony of the church must go on, and he its apostle must remain as long as he is given to assist the growth of the church.

# I. The Character of United Testimony (v. 27).

United testimony must be only of that character as becometh the gospel. The citizenship of the church must have always the stamp of the gospel of Christ upon it.

# II. The Laws of United Testimony

(v. 27).

1. That it present a wide influence-"that whether I come and see you, or else be absent, I may hear of your affairs."

2. That it maintain a steadfast position -"that ye stand fast in one spirit."

3. That it strive as a compact organization-"striving together for the faith of the gospel.'

### III. The Effect of United Testimony (v. 28).

1. Prevents fear of the enemy-"and in nothing being terrified by the adversaries."

2. Presents doom of the enemy-"which is to them an evident token of perdition."

3. Prepares assurance in salvation—"but to you of salvation."

# IV. The Cost of United Testimony (vv. 29, 30).

1. Suffering as included in gift of sal-

2. The measure of suffering exemplified in life of Paul (v. 30).-C. E. Davis.

#### "CONSIDER HIM"

1. As your Saviour (Matt. 1:21).

2. As your Redeemer (Job 19:25). 3. As your Omnipotent Lord (Gen.

17:1). 4. As your High Priest (Heb. 4:14). 5. As your Shepherd (Ps. 23:1; John

10:14). 6. As your Light (John 8:12; Ps. 27:

1). As your Comforter (II Cor. 1:3).

8. As your Coming Bridegroom (Matt. 25:6).-W. I. Satterfield.

#### CHRIST'S THREE APPEARINGS

1. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

2. "Once in the end of the world he appeared to put away sin by the sacrifice of himself" (Heb. 9:36).

3. "Christ was once offered to bear the sins of many; but unto them that look for him shall he appear without sin unto salvation" (Heb. 9:28).

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### WHERE TO LOOK IN THE BIBLE

When things look blue, read Isaiah 40. When tempted to do wrong, consider Psalm 139.

When you are discouraged, think over Psalm 23.

When business is poor, read Psalm 37. When you are lonely or fearful, meditate upon Psalm 27.

When you are anxious for dear ones, read Psalm 107.

When you plan your budget, consider Luke 19.

When you leave home for labor or travel, carry Psalm 121 with you.

When you are very weary, believe Matthew 11:28-30; Romans 8:31-39.

When everything seems to be going from bad to worse, remember II Timothy 3.

## "THE PROBLEM OF THE SUNDAY **EVENING SERVICE: HOW WE** MET IT"

### A Symposium

Our evening service is of the simplest nature. Nothing of special importance is done to attract a larger number than in the morning. We make our service decidedly evangelistic in character, singing and preaching the pure gospel of the Lord Jesus Christ according to I Corinthians 15:3, 4. We are frequently rewarded by seeing it take effect, and souls saved. think that fact alone stimulates attendance.

My own judgment is, that given a preacher and choir, and a praying membership, who are wholly given up to the exalting of the Lord Jesus Christ, and the scriptural way of salvation, who back their singing and preaching and praying with lives separated from the world, and who are truly concerned about the salvation of souls, more than they are with their own reputations as singers and preacher, or even the building up, numerically, of a church or congregation, God will take care of the rest of it.-Thomas F. Cooke, pastor, Keokuk Gospel Center, Keokuk, Iowa.

# ARE YOU EXCUSED?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature.'

Those who believe the gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money intrusted to them.

Those who are prepared to accept the sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the mission or to the omission band?-Missionary News.

# To All That Are In Authority

THE GOSPEL MINISTER is addressing an open letter to government officials. If you will send us the name and address of the mayor of your city, your U.S. or State representative or senator, or other person holding a position of authority, to whom we may mail a copy, we will also mail you a copy of the issue containing the letter. We plan to print it about the first of December.

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Moody Bible Institute Monthly

# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers re-porting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

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This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

John Marvin Dean and Parley E. Zartmann, Bible teachers and evangelists, conducted two weeks campaign in September at the Eastern Gospel Tabernacle, Elizabeth, N. J. They were assisted by Kenneth Randolph, song leader, and Clara Garlock Altmann, pianist and contralto soloist.

Dr. and Mrs. H. P. Dunlop found the people so interested and responsive in a meeting at Colorado Springs, Colo., they were unable to close as scheduled. They are now in a second meeting in that city and request the prayers of the saints.

Herbert J. McNeese, New Brighton, Pa., was engaged September 24 with Rochester, Pa., Salvation Army, for the harvest festival service.

John W. Troy writes, "I recently conducted a great campaign in Auburn, N. Y. The pastor of the Baptist Church, Dr. James, who has served this congregation for the past twenty-three years, tells me that the crowds are the largest they have ever had. About one hundred and fifty responded to my first two invitations. We had a large chorus choir, and broadcast four times a week. Please remember our work in prayer."

Sylvester Sanford reports a three weeks engagement in September at Eads, Colo., which proved a great blessing to the county. The meeting was held in the United Brethren Church, but was supported also by the Christian and Methodist Episcopal Churches. There were forty conversions and twenty reconsecrations. Fourteen young men and women offered themselves for Christian service.

Guy W. Green and Alvin L. Carter conducted special evangelistic services for the First Presbyterian Church, Tahlequah, Okla., September 6-24. There were sixteen additions to the church. The northwestern Oklahoma State Teachers College, the Sequoyah Indian School, and the Tahlequah High School supported the meeting. Many of the students at-tended Mr. Green's Bible recitals from memory, which were given during the last week at nine o'clock each morning. Mr. Carter had charge of the music.

J. B. Phillips, for two years pastor of St. Elmo Baptist Church, Chattanooga, Tenn., resigned September to return to evangelistic and Bible conference work. His first engagement was in Chickamauga, Ga., in October.

William E. Roop conducted a two weeks meeting in September with the Reisterstown congregation at Deer Park, Md., and two weeks meetings in October in Piney Creek Congregational Church, Taneytown, Mu. Mar. Church, "Will appreciate the prayers of my your faithful readers in behalf of my meetings."

Edward J. Morgan, pastor of the Baptist Church at Lovelady, Tex., closed a five weeks revival meeting with the Fundamentalist Baptist Church of Waxahaxhie, Tex. There were over 325 conversions reported. The first three weeks were conducted by Evangelist John R. Rice, then Mr. Morgan followed for two weeks. Sunday night crowds numbered well over one thousand persons.

Joseph T. Larsen, of Minneapolis, reports meetings this summer in Colorado with 155 conversions, several schools organized, three more missionaires placed. The last series was in a tent meeting in Grand Junction, Colo., where twenty-nine came to Christ, several of them Catholics.

Homer Stanley Morgan, pastor of the North Baptist Church, New York City, and William E. Kuhule, a student of the Moody Bible Institute, went into a churchless community in the Catskill Mountains during the vacation period and gathered the people together for open air evangelistic services. Thirty professed to accept the Lord Jesus Christ as Saviour. Mr. Morgan baptized six in the Beaverkill River on the last Sunday.

The Farrar Evangelistic Party in September concluded a successful campaign in the Church of the Living Work, Atascadero, Calif., LeRoy St. John, pastor. "Pelleyism," a psychic movement, is gaining a fast hold upon the people of many of the churches. Mr. Farrar says that the night he took the subject and spoke on "Is Pelleyism of God or of Satan?" the "Silver-Shirts" were there in full force, threatening him. Herbert A. Farrar conducted a Boosters Sunshine Chorus each Saturday night which assisted in the campaign. Whole families accepted Christ as their Saviour and there were many conversions, baptisms and additions.

# **EVANGELISTS' AND** SINGERS' EXCHANGE

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The Second Coming of The Lord is very near. More than ever is the need for intense soul-winning campaigns.

"The Musical Whites" conducted the music for the Chicago Loop Theater meetings October 2-8. They also gave two programs over W-M-B-I, on the feature hour. They began their fall campaigns with the First Baptist Church of Eldora, Iowa, October 15, with Mr. Steeves of the Baptist Church, of Waterloo, doing the preaching.

C. William Harris writes, "I assisted in a meeting in Pontiac, Mich., the first two weeks in October. Big crowds at-tended each evening. There were conversions at almost every service. Moody Monthly readers please pray for our

W. E. Pietsch of Los Angeles, Calif., spent the four past months assisting the Christian Business Men's Committee in downtown Chicago noon meetings and in tent meetings in connection with A Century of Progress Campaign. Many found the Lord as their Saviour and many Christians rededicated their lives to Him. Mr. Pietsch plans to spend six months in 1934 in evangelistic work in Australia. He asks special prayer for the plans and program which will carry him throughout that continent.

Violet J. Heefner and Anna Sudenga, assisted by George Mowen, missionary of the American Sunday School Union, conducted a successful tent campaign, September 17-24, in a neglected coal mining district near Carbon, Iowa. The people came from the surrounding districts twenty-five and thirty miles to the meetings, and not only filled the tent but many stood outside each night. There were ninety-two people who accepted Christ in the eight days, most of them fathers and mothers. Whole families entered the kingdom in that one week. Thirty people accepted Christ on the last Sunday night, coming forward even before the evangelist gave the invitation. People were saved in all but one of the afternoon prayer meetings. On the last Sunday morning of the meeting eight young men and women gave their lives for Christian service, and several of them are already planning to enter the Moody Bible Institute next term. The Heefner-Sudenga Evangelistic Party began an eight-day engagement in the Baptist Church at Matlock, Iowa, October 8 to 15.

G. A. De Flon and H. A. Fitt, of Denver, Colo., are combining their evangelistic efforts this winter after two years of separation. They have been together in evangelistic work for sixteen years and the Lord has greatly blessed in the salvation of many souls. Their first fall meeting was in Newton, Iowa, with George Watt, ensign of the Salvation Army. A large tabernacle was used and the Newton Daily News gave loval support.

L. James and Mrs. Kindig, "The Musical Kindigs," held a successful engagement with Pastor G. A. Walter in the Scarboro, Ill., and the Reynolds, Ill., Evangelical Churches, in September. They had charge of the music, young people's and boys' and girls' work and the preaching. God honored their efforts with twenty-five souls for conversion.

William B. Young Evangelistic Party closed a successful tent campaign the latter part of September in Edgerton, Wis. There were 130 conversions. Those who were saved formed a community Bible class which meets once a week to "study to show themselves approved." Mr. Young writes, "This is a needy field. Please pray that the revival fires will continue to burn."

Paul A. Gross closed his second meeting September 17 with the Newman Chapel Christian Church, a rural church near Lewistown, Mo. During the sessions there were twenty-one that professed conversion.

Star of Hope Mission, Houston, Tex., under the direction of H. J. Mitchell, sends the following report for the first six months of 1933: Attendance at meetings 18,194; professions of faith 601; beds furnished 12,033; meals served 53,332; clothing provided for 401; and families helped 344.

Christopher J. Balfe (Lucky Baldwin) sends the following report for the month of August at the Bridewell House of Correction, Chicago: "We held fifteen services with a total aggregate attendance of 103,900; one radio service over WEDC distributed about 800 pieces of Christian literature; witnessed 27 clear-cut confessions of Christ; reunited seven families; and obtained jobs for five men. We contacted the courts, police department and states' attorney's office in the interest of our men. We were in receipt of an unusually large number of letters from grateful relatives of inmates who have Christ as their Saviour. There is the daily visitation of our two hospitals here, the Bridewell hospital and the police hospital, where often the Lord saves a soul in the eleventh hour. We were privileged to present the work at the First United Brethren Church, South Bend, Ind., Roscoe F. Wilson, pastor. The church held 700 but was over-crowded. We are sorely in need of the prayers and help of Christian people in this work."

Henry E. Burke Evangelistic Party report for their summer work a union campaign with four churches in Manistee, Mich.; a union meeting in Wataga, Ill.; and during July a union campaign with sixteen churches co-operating on the North Side of Chicago, sponsored by the Christian Business Men's Committee, in their World's Fair program. During August they had charge of the program at the Lake Harbor Bible Conference Grounds, Muskegon, Mich. They opened their fall program with three engagements in Iowa.

# **BOSTON CONFERENCE**

The biennial Bible conference of the Moody Bible Institute was held as usual, in Park Street Church, Boston, during the week beginning September 24. The speakers were Dr. Conrad, pastor of the church, Dr. Cortland Myers, of Los Angeles, Dr. Henry Ostrom and Dr. Gray. The music was furnished by a local song leader and pianist aided by a male quartet also from a local Christian college. There were three meetings each day, all well attended, at noon, afternoon and evening, and on several occasions the presence and power of the Holy Spirit seemed manifestly present. The book table also was well patronized. E. B. Buckalew, of the Bureau of Maintenance, was responsible for the set-up and advertising of the conference and his efforts were rewarded.

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# Address KEITH L. BROOKS—Editor

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## NOTES OF THE EXTENSION DE-PARTMENT OF THE MOODY BIBLE INSTITUTE

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Harry McCormick Lintz held an evangelistic campaign in the First Baptist Church, Sparta, Mich., September 10-October 1, A. O. Odegard, pastor. This second campaign by Mr. Lintz in this church was regarded as the largest religious gathering ever held in the town. There were capacity audiences of 900 and more, and many turned away. On the last Sunday evening those who desired an entrance were lined up for a block. Seventy-one professed conversion, forty promised to join the church, fourteen backsliders were dealt with, and sixty-three consecrated their lives to the Lord. The pastor wrote, "We feel greatly indebted to the Moody Bible Institute for the services of this man of God. This church has been wonderfully revived."

Dr. Henry Ostrom was the teacher at a Bible conference held in Lancaster, Pa., September 18 and 19. The meetings were held in the First Baptist Church, and were well attended. Dr. Ostrom was also one of the speakers at the Bible conference held September 24-29 in the Park Street Congregational Church, Boston, Dr. A. Z. Conrad, pastor.

W. W. Shannon held an evangelistic campaign, September 17-October 1, in the First Baptist Church, Swea City, Iowa, George Sieman, pastor. Eight professed conversion. Numerous letters received by the evangelist during the meetings bore evidence of the presence and power of the Holy Spirit in an unusual way. The round table discussions after the services were mentioned as being particularly helpful.

Max I. Reich held several meetings in the Friends' Meeting House, George, N. C., at the request of the young people. He answered questions and endeavored to strengthen their faith before they returned to college. It was remarked that a permanent work was done among the young people, as the spirit of inquiry and searching of the Scripture remained after Mr. Reich's departure, with every indication that God was working in their midst.

# **FUTURE ENGAGEMENTS**

FUTURE ENGAGEMENTS
Harry O. Anderson—Oct. 22-29, Los Angeles, Calif.; Nov. 5-19, San Bernardino, Calif.; Nov. 26-Dec. 10, Colton, Calif.
John M. Currie—Oct. 9-29, Sanford, Me.; Oct. 31-Nov. 19, Boston, Mass.
Horace F. Ervin—October, Arkansas City, Kan.; November, Winfield, Kan.
Homer W. Grimes—Oct. 22-Nov. 12, Quincy, Mass.; Nov. 14-26, Easton, Me.; Dec. 3-17, Massillon, O.; January, 1934, Detroit, Mich.; February, Florida.
Heefner and Sudenga Party—Oct. 22-Nov. 5,

sillon, O.; January, 1939, Decision, ary, Florida.
Ary, Florida.
Heefner and Sudenga Party—Oct. 22-Nov. 5,
Kearney, Neb.; Nov. 12-19, Chicago, Ill.; Dec.
3-10, Oak Park, Ill.
W. E. Pietsch—October, Holland, Mich.; November, Philadelphia and Pittsburgh. Pa.; December, Chicago, Ill., and Fort Worth, Tex.; Jan. '34,
Long Beach, Calif.; February, Los Angeles,
Calif.; June, 2nd trip to Australia for 6 months
to year, will cover strategic points throughout
continent.

Long Beach, Calif.; February, Los Angeles, Calif.; June, 2nd trip to Australia for 6 months to year, will cover strategic points throughout continent.

Philpott-McKee Party—Oct. 22-Nov. 12, Buffalo, N. Y.; Nov. 19-Dec. 10, Harrisburg, Pa. Dr. James Rayburn, Oct. 8-Nov. 5, North Topka, Kan.

Gipsy Smith, Jr.—Oct. 22-Nov. 5, Louisville, Ky.; Nov. 12-26, Richmond, Va.; Nov. 29-Dec. 17, Pine Bluff, Ark.; Jan. 7-21, '34, Miami, Fla.; Jan. 28-Feb. 11, Birmingham, Ala.; Mar. 18-Apr. 11, Richmond, Va.

O. W. Stucky—Oct. 15-30, Berkley, Mich.; Nov. 5-19, Dearborn, Mich.; Nov. 21-Dec. 3, Fowlerville, Mich.; Dec. 10-24, Haskins, O. Sylvester Sanford—Oct. 23-Nov. 5, White Clay, Neb.; Nov. 6-19, Mullinville, Kans.; Nov. 20-Dec. 10, Newcomerstown, O.; Dec. 11-Jan. 1, Maquon, Ill.

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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Sermon Outlines for Gospel Preachers, by Gavin Hamilton.

In a book of twenty-five short chapters is presented scores of concise biblical outlines for sermons, prayer meeting talks, and the like. This little volume will prove suggestive to the layman preacher and to the hurried

119 pages. 7½x4¾ inches. G. F. Vallance, Barkingside, Essex, England. 50 cents. W. N.

Talking Objects, by Elmer L. Wilder.

Fifty-four object lessons on the subjects of Fifty-four object lessons on the subjects of an, salvation, separation, and service are set forth simply and directly. Each one is true to the teachings of Scripture. The objects are easily obtainable; the directions can readily be carried out. The book contains a wealth of suggestions for users of object sermons. 54 pages. 11x8½ inches. Elmer L. Wilder, 335 East 35th St., Los Angeles, Calif. \$1.00.

J. E. C.

Hope for the Leper, by Christine I. Tinling.

Seldom have we read a book so moving and impressive. One is led to imagine what it would be like suddenly to discover that their own body was infected with this dreadful and unspeakable leprosy, with nothing ahead but a living death. The hopelessness of a vast army of victims is vividly portrayed. And the story of what has been done to bring healing and hope by the Mission to the Lepers is briefly but tellingly related. Surely no one healing and hope by the Mission to the Lepers is briefly but tellingly related. Surely no one could read these pages without resolving to do something to help along the splendid work. 57 pages. 756x5½ inches. Fleming H. Revell Company, New York. 60 cents. W. H. H.

His Unchanging Word, by William Evans, Ph.D., D.D.

Dr. Evans has demonstrated for many years in platform work his deep familiarity with the Bible, and his simple and charming way of presenting great truths has made the Scripture studies that he has prepared for publication of exceptional interest. The contents of this introductory Bible course which has been prepared for the Christian Education Courses of the American Sunday School Union, is intended to be used by correspondence students or pupils taking advance work in Daily Vacation Bible Schools. All will appreciate the simplicity of style, the clear outlines, and the thought-provoking questions with which each chapter is concluded.

128 pages. 7½x5 inches. American Sunday School Union, Philadelphia. 50 cents.

C. H. B. Dr. Evans has demonstrated for many years

The Anglo-Catholic Revival in Out-

line, by Canon S. L. Ollard, M.A., and F. L. Cross, M.A., D.Phil.

F. L. Cross, M.A., D.Phil.

One of a series of manuals issued to mark the centenary of an English movement begun in protest against liberalism. It had no sympathy with the Reformation and dissenters, but aimed to restore the universal Church of an earlier age, insisting on the authority of tradition, apostolic succession, sacramentalism, the confessional, and religious orders and sisterhoods. Many adherents went farther and, while professing loyalty to the Church of England, secretly labored to win it back to Roman Catholicism. Extremists at length seceded to Rome, and another wing adopted ceded to Rome, and another wing adopted liberal views.

This manual is valuable for its references to sources on which all statements are based, but it is thoroughly partisan and should be checked by consulting the old and reliable work of Walter Walsh. Secret History of the Oxford Movement, to be found in the larger

64 pages. 7½x5 inches. Macmillan Company, New York. 30 cents. H. E. S.

Christ's Eternal Sonship, by W. E.

Vine.

The author has already prepared as a text A New Testament Greek Grammar, and such helpful publications as The Divine Inspiration of the Bible and The Gospel of the Bible. His dissertation on the eternity of Christ is as scholarly as it is timely, and will be especially appreciated by those who are making a special study of the deity of Christ.

123 pages. 7¼x4¾ inches. Pickering and Inglis, London. Paper, 50 cents; cloth, 75 cents.

C. H. B.

Peloubet's Select Notes for 1934, by Amos R. Wells, Litt.D., LL.D.

This is the sixticth annual volume of this renowned work. It is as its title suggests, not a commentary on the International Uniform Sunday School lessons, but a skillful selection of the choicest thoughts from Christian literature. The feature which is to be commended above all else is that while keeping abreast with scholarship, it has not departed from the evangelical faith. A comprehensive from the evangelical faith. A comprehensive bibliography is provided for teachers whose time and means permit a more comprehensive study of the lessons. Then too, through the adaptations of the uniform lessons to the various grades, the book meets the needs of all the teachers of the Sunday School.

371 pages. 9x6 inches. W. A. Wilde Company, Boston. \$2.00. P. B. F.

The Best Loved Religious Poems, compiled by J. Gilchrist Lawson.

compiled by J. Gilchrist Lawson.

The Christian reader would instinctively reach for the book bearing such a title. He will find much that will cheer and inspire in this collection. The publisher and compiler make no large claim for its literary merit, and while some of the selections are lacking on that score, they hold some sentiment of kindliness or trust that accounts for their presence here. There are many fragments, as well as complete poems. The late and beloved Annie Johnson Flint is the most frequently named author, seventeen of her treasured poems being used. Arrangement by themes, and ample indexing make the contents easily available.

253 pages. 8½45½ inches. Fleming H Revell Company, New York. \$1.75. W. M. R.

Revell Company, New York. \$1.75. W. M. K.

Blazing Trails in Bantuland, by Dugald Campbell, F.R.G.S.

The unusual lies implicit in this book. The author has the gift of the raconteur—spiritual feeling running in poetic verve, with now and then a flashing summary of events, like pearls strung on a cord of narrative. And what a background against which to write! For forty years Dugald Campbell made history in the wilds of Central Africa, through which, as missionary and explorer, he ran the gamut from suffering to triumph. The book is literally shot through with fascination of that missionary and explorer, he ran the gamut from suffering to triumph. The book is literally shot through with fascination of that "wonderland of sun, sand and surprises"; of its peoples, their customs, beliefs, degradation and in many cases, rescue; of the transformations wrought and in process by the impact of Western civilization, and the gospel which is germinal of all that is good in it. It is a choice bit of African lore.

228 pages. 7½x5 inches. Pickering and Inglis, London. \$1.00.

"Thou Remainest," by J. Danson

The Passing Days, by B. M'Call Bar-

The above booklets are the first and second of a series of daily meditations, the first in verse. The portion for each day is confined to one page and is deeply devotional. Helpful and attractive material of this sort is desirable for the reading stand in any home where Christ is loved, for visitors might pick it up in a moment of opportunity and some precious

thought be planted to journey on with that friend to the end of life. 32 pages. 6½x4 inches. B. M'Call Barbour, 28 George IV Bridge, Edinburgh. 15 cents each. W. M. R.

The Meaning of Right and Wrong, by Richard C. Cabot, M.D.

The Meaning of Right and Wrong, by Richard C. Cabot, M.D.

This Harvard professor of Social Ethics and of Clinical Medicine possesses a keen mind and a facile pen suggestive of an earlier member of the faculty, William James. He presents a stimulating discussion of ethics, based on three principles: consistency, growth, and avoidance of self-deceit. In teaching truthful thinking ahead of wishful, he offers many fruitful suggestions about self-examination and problems of conduct, such as truth telling by physicians. Like Aristotle he would have us consult the structure of the universe when we need guidance in right and wrong, and he considers mankind's whole duty is to enlarge the areas of mutual interest.

Dr. Cabot manifestly fails to adequately face spiritual realities and comprehend the needs of the soul, for enlightened common sense will never suffice to produce an ethical world, because of the surpassing deceitfulness of sin. The author's failure must be traced to insufficient acquaintance with the Bible, which reveals how Gol has expublied in Christ

of sin. The author's failure must be traced to insufficient acquaintance with the Bible, which reveals how God has supplied in Christ the very needs named in this book: medicine for self-deceit and a source of authority over particular desires.

463 pages. 8x5 inches. Macmillan Company, New York. \$3.50. H. E. S.

Epochs in the Life of Simon Peter, by A. T. Robertson, D.D., LL.D., Litt.D.

by A. T. Robertson, D.D., LL.D., Litt.D.

So many Bible students have profited by using other works of this eminent Greek scholar that extended praise of his latest volume is unnecessary. In historical order he takes each episode where Peter figured in Gospels and Acts, indicating the significance of details often overlooked, judicially weighing the virtues and frailties of his character, and showing how it developed, as finally revealed in his letters which are analyzed. Constant reference and loyalty to the Scriptures appear throughout, for the author accepts and defends the conservative position, though many must disagree with his interpretation of "Babylon" and his rejection of a definite length for the millennium. This book will be found richly helpful in preparing sermons and Sunday School lessons. There is an index to all New Testament passages mentioned, an index of subjects, and a bibliography of American and foreign works on Peter and his epistles.

342 pages 746x5 inches Charles Scribepistles.

342 pages. 7½x5 inches. Charles Scribner's Sons, New York. \$1.75. H. E. S.

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By Rev. C. Penney Hunt 95 pages, paper covers, 35c postpaid NATIONAL CHRISTIAN ASSOCIATION Chicago, Ill.

The Golden Censer, by Donald W. Conrad.

The Moravian denomination believes in observing the church year, and especially arrange their Bible study and services of praise and prayer to be appropriate to all festive occasions. This collection not only include prayers for all special days and seasons of the year, but a large selection of morning and evening suggestions for family worship, as well as grace before meals and prayers for the sick, afflicted, and bereaved.

102 pages. 6½x4½ inches. Fleming H. Revell Company, New York. \$1.00.

C. H. B. The Moravian denomination believes in ob-

# Palestine: God's Monument Prophecy, by L. Sale-Harrison.

In recent years not a few travelers in Palestine have published their impressions and experiences, but in most of these books there has been little for the student of prophecy, who in these days is watching developments in the Holy Land with the keenest interest. Dr. Sale-Harrison, who has already attained an international reputation for his prophetic studies delivered from the platform and published in book form, went to Palestine with his Bible in hand and carefully examined those things which would bring light on the Word of God. The confirmation of prophecy, the testimony of archæology, and above all the modern transformation of Palestine in preparation for the fulfillment of the last prophecies, have been graphically set forth. Bible references are interwoven into nearly every paragraph, and all the passages are gathered together in a scriptural index. The material is presented in a most interesting manner, and the reader finds himself so fascinated with the travelogue that he is loath to lay down the book until it is completed. The book is ably illustrated with photographs by the author and his wife.

250 pages. 7½xS inches. The Evangelical Press, Harrisburg, Pa. \$1.50. C. H. B.

The Buddha and the Christ, by Burnett Hillman Streeter.

A professor in the University of Oxford, Canon Streeter is commonly recognized as something of a leading spirit among the modern philosophers. Philosophy may be only modern paniospates. Throsophy may be omy remotely concerned with religion—though re-ligion cannot be conceived apart from philoso-phy, for philosophy has to do primarily with the solution of the problems of life, existence

the solution of the problems of life, existence and destiny.

Seeing the author occupies a prominent official position in the organized Christian Church, it might be supposed that he would be a faithful exponent of the way of life through Jesus Christ, and that such a book as this would prove to be a powerful Christian apologetic, showing the hopelessness of Buddhism and the transcendent glory of our divine Saviour. But unhappily such is not the case.

the case.

The material in the book, being the Bampton Lectures of 1932, represents an investigation from the standpoint of modern thought, of the character of the Hidden Power behind

of the character of the Hidden Power behind the universe, and an attempt to work out a practical philosophy of life.

For those wishing to keep in touch with modern trends of thought the book will prove helpful, though a minister of the gospel of God's grace would find little food for his soul or little inspiration for his ministry.

336 pages, 8x5¼ inches. Macmillan Company, New York. \$2.00. W. H. H.

#### The Outlined Bible, by Olaf Morgan Norlie.

The dean of Hartwick College has already provided two popular and practical texts in his Elementary Christian Psychology and The Open Bible. While the latter book best serves as an introduction to the Bible, The Outlined Bible is a study of the Bible itself. The author has combined the synthetic and analytic methods in the preparation of his work. Each book is surveyed with consideration of its author, occasion, aim, theme, and contents, and then minutely outlined. The author accepts the Bible from cover to cover as the inspired Word of God so that this survey and analysis of the chapters and books afford a valuable contribution for Bible study. A unique feature of his findings has been to The dean of Hartwick College has already

disclose the proportion of material that is given to various themes, which include not only the exact number of verses to be found in each book, but also the number of verses devoted to each division of that book. This work will be found "a fascinating and most interesting guide for treasures of wisdom and knowledge, and the redeeming purpose that runs through the Bible."

356 pages. 9½x6 inches. The Lutheran Literary Board, Burlington, Iowa. \$2.50. C. H. B.



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# Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, ot the editor of this department of the Monwally. Kodak pictures can occasionally be used.

### **EVANGEL MALE QUARTET**

During the summer, chiefly through August, the Evangel Male Quartet, present Institute students, fulfilled the injunction, "As we journey let us sing." They journeyed in twelve different states, covering 4,625 Their singing and witnessing miles. brought blessing to 60 different audiences. totaling nearly 24,000 listeners. They made 5 radio broadcasts, witnessed 64 professions of conversion, 25 restorations, and 250 consecrations. They sang 250 times, and presented 53 instrumental numbers. Their ministry was self-sustaining, with a small sum remaining. This fine group of young men may be regarded as having wrought a good work for the Lord, and of having favorably represented the Institute. Commendations from pastors and churches have been warm and gratifying, some churches requesting their return to assist in revival work.

### **AUXILIARY GATHERINGS**

A meeting of Alumni in and around Seattle, Wash., was held on Friday evening, Sept. 8, when twenty were present to enjoy the program and spiritual fellowship.

The Lancaster (Pa.) Auxiliary gathered at Buchanan Park on Sept. 9. Deborah Braun '29, converted Jewess of Philadelphia, gave an inspiring testimony, which was followed by others. A supper and social hour followed. Sixteen were present.

# SUMMER ECHOES

Dr. P. B. Fitzwater was again a participant in the program of the Central New York Bible Conference, the sessions of which were held in the large tabernacle at Homer, N.Y., from Aug. 11 to 20. Besides giving the opening address and having charge of the two o'clock hour each day, he gave special addresses at other hours.

# "TO THE JEW FIRST"

In an effort to fulfill the Scripture injunction, Rev. Solomon Birnbaum devoted much time, from the middle of June to the middle of September, in carrying the gospel to Jewish communities in Chicago. He was assisted by various friendly agencies—a group of Institute students, the Hebrew Christian Alliance, the Second Baptist Church, the Christian Business Men's Committee, the Christian Young People's Committee, and a group of Church of the Brethren workers.

Hebrew Christian speakers who assisted were Rev. B. Centz, Boston; Rev. A. B. Machlin and Rev. J. S. Dallman, Chicago, and Rev. Arthur Glass, Toronto.

The report says, "The meetings, on the whole, were orderly and the messages well received. On several occasions the missionary was applauded by his Jewish audience. Hundreds of tracts and Scripture portions were given out, and were gladly received. The most outstanding meetings were those held in the Forest Preserves picnic ground on Sunday afternoons. At least two Jewish people accepted Christ during these meetings, and many others openly confessed that what we said was the truth."

#### **ALUMNI NEWS**

A News Bulletin was mailed in September from the Alumni Association office to approximately 16,000 former students of the Day and Evening Schools, and to more than 200 former Correspondence students. Copies will be sent gladly to any former students who have not received one, if name and address is sent to the Association office, 153 Institute Place.

# ANNUAL TRUSTEE MEETING

The annual meeting of the Corporation and Trustees of The Moody Bible Institute of Chicago was held at the Institute on Wednesday, October 4, when the usual business was transacted. No change was made in the personnel of the management except in the election of Mr. Thomas S. Smith in the place of Mr. Herbert S. Ullmann as a member of the Executive Committee. Mr. Ullmann retains his position as a member and Secretary of the Corporation and Board of Trustees, but the condition of his health and the heavy responsibility of his business affairs prevented his giving the necessary time to the duties of

the Executive Committee. His declination to continue to serve in that capacity was received with sincere regret, and a resolution was adopted by the Board expressing appreciation of the faithful and valuable service he had rendered for some years in that important place.

Data covering the work of the Institute for the past year, as presented to the trustees, will be published as the President's annual report in a November bulletin. Copies of the bulletin will be mailed to our friends and donors, and additional copies may be had without cost, by addressing the Institute.

JAMES M. GRAY

### GEORGE B. WOOD RESIGNS

Many former students, members of the faculty, employees of the Institute, and res-



Mr. George Kard

ident customers, will miss the friendly face and genial personality of George B. Wood '96, from the Colportage Book Store. After more than thirty-seven years of continuous and faithful service with the Colportage Association, Mr. Wood has yolun-

tarily resigned his position as manager of the Book Store, to take effect S.pt. 30. He will have the prayers and best wishes of his many friends as he takes a well earned rest, continuing; as opportunity offers, to quietly serve his Master in various ways.

As a token of esteem, the Colportage "family" presented him with a portable radius set. His work will be taken over by George J. Kard '31, assisted by Merkel W. Good '31, and Roland C. Aggers '33.

# MISSIONARY PICTURE DISPLAY

It was originally intended that there should be a Moody Bible Institute exhibit in the Hall of Religions at A Century of Progress Exposition. With this purpose in mind Moody-trained missionaries in many parts of the world were asked to send pictures representing their fields, the people with whom they labored, and other interesting items. For various reasons, in-



The D.V.B.S. group at Piasa, III., directed by the Baptist and Methodist pastors. C. C. Meeden '31. Baptist pastor, at the extreme right.

cluding the matter of expense, the display at the exposition was later abandoned. However, the pictures that have been received are being put to good use.

On one of the walls of the Host's office is mounted a 20-surface picture display rack on which many of the missionary views that have been received are mounted. Hundreds of Institute visitors during the summer have viewed these pictures with evident interest.

Missionary kodak pictures, and occasionally pictures of higher quality, are at times received by employees of the Institute, and it is suggested that these pictures should not become buried under other matter, or be thoughtlessly cast aside, but that they be sent to the office of the Director of the Missionary Course, to be given a place in the display in the Host's office.

Former students on mission fields who read the Monthly are also asked to remember this display and send pictures that are clear and distinct, with a description of the scene. Let us see what coming weeks shall mean in building up this interesting

display.

# STUDENTS OF OTHER DAYS

Simon Anderson '32, is serving as pastor of the Evangelical Free Church, Salt Lake City, Utah, while waiting to enter upon missionary labors in South America. He regards Salt Lake City—forty per cent Mormon—one of the most needy mission fields to be found in the United States.

Elizabeth C. O'Brien '30, continues in joyful service in Port Said, Egypt, though the enemies of the gospel make threats to

close doors of opportunity.

Samuel E. Staley '31, pastor of the Methodist Episcopal Church, Aulne, Kan., rejoices in substantial growth in this field—a good revival, 21 conversions, 44 consecrations, 20 additions to the church, and a large increase of Sunday School interest.

Merkel W. Good '31, who for some time superintended the work of the Union Rescue Mission, Stamford, Conn., has returned to Chicago and is employed at the Colportage Book Store, while taking further college work. William M. Strong '32, is for the present in charge of the mission at Stamford.

Sara Heinrichs '21, after some years spent in nursing, rejoices that doors have at last opened for her to enter missionary service. Her old address, Canton, Kan., was exchanged in August for the new one, Chotzeshaw, Suiynan, P. S. Line, North China.

Greet van 't Eind '26, Perigi, Landka, via Shinkawang, West Borneo, working among the Dayaks, writes, "The idea present in many religious ceremonies that blood must flow, is very strong among the Dayaks. This very fact gives opportunity of telling them, 'Not the blood of bulls and goats,' but 'the blood of Jesus Christ, his Son, cleanseth from all sin.'"

Gertrude Cowan '17, is principal of the Presbyterian School at Encrucijada, Cuba, serving under the Board of National Missions of the Presbyterian Church, U. S. A.

Erva Clay Hunt '12, reports that the Riverside Presbyterian Church, St. Joseph, Mo., of which he is pastor, led the entire Southern Presbyterian denomination in the number of accessions on confession of faith, 127, and that its Sunday School has been many times above the 100 per cent mark in actual attendance. God's blessing is upon this field.

Mrs. William A. Deans (Dora Winsor '27), whose marriage took place last May, is with her husband in Nyangkundi, Irumu, Congo Belge, Africa. Their station maintains a school with three hundred students, and they also care for ten outschools, located in the center of Romish opposition. Prayers for this work are requested.

J. Burnett Grimshaw '19, Aba, Congo Belge, Africa, reports much interest in watching the development of the infant African church, the native believers constantly assuming larger responsibility. The writer has recovered from recent illness.

Anna M. Stocking '17, superintended a Daily Vacation Bible School in Sacramento, Calif., during the past summer, with 110 Chinese children in attendance. Much interest was shown, and her prayer is that these children may carry the gospel message to their parents.

Mrs. Ward Munsell (Ann A. Rodgers '24), writes a thrilling letter of the work she and Mr. Munsell are promoting in Danli, Honduras, C. A. Needs are great and urgent prayers are requested.

C. V. Day '17, was an Institute guest in August. He has been pastor of the Calvary Baptist Church, Kansas City, Mo., for the past ten years.

Bessie Bradley '33, while awaiting assignment to the foreign field, has been assisting in the work of the Eastview Baptist Church and the Gospel Tabernacle, Ottawa, both in Ontario, Canada.

Jean Macnab '28 and Harriet Clyde '28, Bolivia, S. America, write that the Lord is blessing their work in the new station at Punutuma, Yura. They say that the seed was well sown by the workers there before them, and God is now giving the increase. They request prayer for the people in that needy field.

James Baynes '32, is pastor of the First Baptist Church, Manhattan, Mont., a home mission work in a farming community where they "have little cash but plenty to eat." He has a fine group of young people and about sixty in the Sunday School.

Ernst Leuenberger, D.D. '14, 2110 Pensacola Ave., Chicago, is entering the field of evangelism this fall. He will be happy to assist in gospel campaigns, and will wel-

come inquiries.

Sadie Weidener '97, an honored missionary at Ogaki, Japan, since 1900, has, according to the Associated Press, been forbidden permission to open a branch Christian church by the government, on the ground that Christianity antagonizes Shintoism. Pray for this field and worker.

Rudolf Malek '12, has been appointed by Bishop Waldorf to the pastorate of the Bethel Methodist Episcopal Church, Aurora, Ill., and Mrs. Malek (Mina L. Steckel '08) has been made superintendent of Jennings Seminary in the same city.

### BORN

To Bertram Dickinson '32, and Mrs. Dickinson '32, a son, Paul George, September 6, Condor, Alberta, Canada.

To Chas B. LeFevre '12, and Mrs. Le-Fevre '16, a daughter, Laura Elise, April 27, Casilla 45, Ancud, Chile, S. America.

# MARRIED

W. Warren Filkin, Jr., '33, and Marian H. Quick '33, September 8, Kansas City, Mo.

Earl A. Bruneau '33, and Lois McClung Gordon '33, August 4, Chicago. Present address: Toronto Jewish Work, 366 Bay St., Toronto, Ont., Canada. Albert H. Fauth '32, and Alma Meyer

Albert H. Fauth '32, and Alma Meyer '33, August 11, Princeton, Ind. Present address: 3202 Halliday Ave., St. Louis, Mo.

Thomas A. Green '29, and Iva June Tuttle, September 4, Brooklyn, Mich.

Richard Holman and Esther Ton '24, July 1, Flint, Mich. Present address: 218 Page St., Flint, Mich.

Chester Lee Humphries '32, and Florence Victoria Shrock '26, August 3, Chicago. Present address, 1500 N. LaSalle St., Chicago.

Paul E. Swanson, M. D., '23, and Elizabeth Christensen '21, September 2, Virginia,

Donald C. Pratt '30, and Paula Wampler, September 29, Hazel Park, Detroit, Mich. Present address: 166 W. Pearl St., Hazel Park, Detroit.

# AT REST

Thomas W. Harris, D.D. '03, whose years have been spent in faithful and fruitful service in the ministry of the Baptist Church, entered into rest on September 8 at Okanogan, Wash. Mrs. Harris (Elizabeth A. Rowland '02) finds strength and comfort in the God of all grace.

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Ouotations follow from a few letters recently received from various cities and villages in the Middle West:

"Words fail to express my appreciation of your wonderful station. My mother and I found the Lord as a result of your messages. Then I was permitted to lead to Him my two sisters and brother, also a sister-in-law and her little boy. Last winter my two sis-ters and I worked in a relief station, where we were able to give hundreds the gospel. I'm only writing this to show you that your message is more far-reaching than you can ever imagine."

"I am an old man but I have learned more about the Bible in the last two years than I ever knew before. My wife is an invalid and I have to nurse her night and day, so I have not been able to attend our church for the last three years. But I get your religious services every week day, as well as on Sunday."

"I could write pages and pages telling you of all the blessing I have received from your station. It is about two years now that I have been listening to your programs. I was raised in a religious home, but I did not know my Saviour until recently. Now my Bible is a joy to read."



### THE W-M-B-I GOSPEL TRIO

One of the musical organizations which the Lord has been pleased to use over W-M-B-I in recent months is the Gospel Trio, a likeness of which is shown on this page. Miss Vivian A. Kretz, contralto and pianist, Wendell P. Loveless, tenor and accompanist, and George L. Edstrom, tenor, comprise the ensemble, which presents a varied program of gospel music. The trio is heard regularly on Saturday afternoons, between 2:50 and 3:30, Central Standard time, each Friday morning at 11:15, and occasionally on a Friday midnight hour. Many calls are received from churches and various Christian organizations for programs by the trio, and the schedule for the winter months is rapidly being com-

pleted. This includes programs in the State Park Baptist Church, Peoria, Ill., on November 2; the Bible Faith Church, Desplaines, Ill.; November 5, and the North Shore Church, Sheridan and Wilson, Chicago, November 24.

# CHANGE IN SCHEDULE

The Missionary Hour, which for several years has been broadcast at 10:30 on Tuesday morning, is now heard at 10:30 Thursday morning, and the Short Story Hour, conducted by Mrs. McCord for several years on Thursday morning, now occupies the Tuesday morning period. Mr. John R. Riebe, Assistant Director of the Missionary Course, and Acting Secretary of the Extension Department, has recently completed his seventh year as director of this Missionary Hour on the air.



The new Central Standard Time schedule card is now off the press, and will be mailed to any who request it, enclosing a postage stamp.



### RADIO SCHOOL OF THE BIBLE

The Correspondence School is offering back outlines for the present three courses in the Radio School of the Bible to those who will send in their enrollments at once. The fee for each course is \$1.00.

The classes for the fall term are:

Synthetic Bible Studies-Rev. W. Taylor Joyce-Tuesday, 3:00 to 3:30 P. M.

The Apostles' Creed-Iris Ikeler McCord

-Friday, 10:40 to 11:20 A. M. Plain Talks on Satan and His Work-Wendell P. Loveless-Saturday, 3:30 to 4:00 р. м.

A letter was recently received telling of a friend in Evanston, Ill., ninety-four years old, who enrolled in the Saturday afternoon class, and is greatly enjoying the course of study.

# MONTHLY PROGRAM OF STATION W-M-B-I Central S

# Sunday, November 5, 12, 19, 26 7:30 A. M.—Swedish Service 11:30 A. M.—North Shore Church Service 1:30 P. M.—Norwegian Service 2:00 P. M.—Service of Worship and Praise Monday, November 6, 13, 20, 27 7:00 A. M.—Sunrise Service 10:30 A. M.—Devotional Hour 11:30 A. M.—Continued Story Reading—Wendell P. Loveless 12:00 M.—Loop Evangelistic Service 1:00 P. M.—Organ Program and Bible Reading 3:00 P. M.—Music 3:30 P. M.—"I See by the Papers" Tuesday, November 7, 14, 21, 28 7:00 A. M.—Sunrise Service 10:30 A. M.—Music and Short Story Hour 11:30 A. M.—Continued Story Reading 12:00 M.—Organ Program 12:30 P. M.—Message 1:00 P. M.—Message 1:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce 3:30 P. M.—Scandinavian Service 12:00 P. M.—Midnight Hour Wednesday, November 1, 8, 15, 22, 29 7:00 A. M.—Sunrise Service 10:30 A. M.—Shut-in Request Program 12:00 M.—Loop Evangelistic Service 1:00 P. M.—Organ Program and Bible Reading 3:00 P. M.—Sunday School Lesson—Iris Ikeler McCord 3:30 P. M.—Question Hour—Mr. Loveless

Stand	ard Time
	Thursday, November 2, 9, 16, 23, 30
	7:00 A. M.—Sunrise Service
	10:30 A. MMusic and Missionary Hour-John R. Riebe
	11:30 A. M.—Continued Story Reading
	12:00 M.—Organ Program
	12:30 P. M.—Message
	1:00 P. M.—Organ Program and Bible Reading
	3:00 P. M.—Music
	3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum
	3:30 P. M.—Feature Program
	Friday, November 3, 10, 17, 24
	7:00 A. M.—Morning Glory Club
	10:30 A. MMusic and Radio School of the Bible-Mrs. McCord
	11:30 A. M.—Continued Story Reading
	12:00 M.—Loop Evangelistic Service
	1:00 P. M.—Organ Program and Bible Reading
	3:00 P. M.—Home Hour
	3:30 P. M.—Message
*	12:00 P. MMidnight Hour
	Saturday, November 4, 11, 18, 25
	7:00 A. M.—Sunrise Service
	10:30 A. MK. Y. B. Club-Theresa Worman
	11:00 A. M.—Church School Period and Music
	11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
	12:00 M.—Organ Program
	12:30 P. M.—Message
	1:00 P. M.—Specials and Bible Reading
	2:00 P. M.—Young People's Hour—Rev. J. Guy Jordan
	2:20 P. M "Mother Ruth"
	2.50 p wMusical Program

3:30 P. M.—Radio School of the Bible—Mr. Loveless





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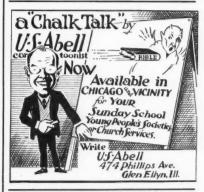
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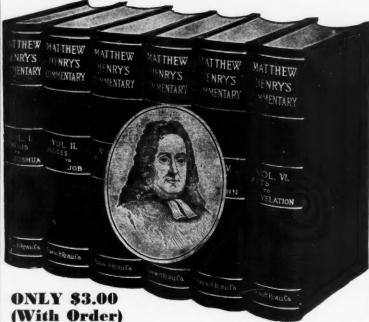
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